

A DICTIONARY AND GLOSSARY OF THE KORAN

JOHN PENRICE



A DICTIONARY AND GLOSSARY OF THE KORAN

سُلْطَنُ الْبِيَانِ
فِي
صَنَاقِ الْعَرَابِ

JOHN PENRICE

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A competent knowledge of the Koran is indispensable as an introduction to the study of Arabic literature, yet practical difficulties in it abound. Nor is it to be expected that all the transcendent excellencies and miraculous beauties to be discovered in the Koran should immediately unveil themselves to the seeker.

This work has therefore been compiled with the intention of its proving of service to the beginner in mastering some inevitable difficulties, and also to the more advanced Arabist in resolving some problems. Thus it provides a clue of elucidation to the more intricate passages of the Koran; it is also an indispensable aid to Koranic studies.

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سِلْكُ الْبَيَانِ فِي مَنَاقِبِ الْقُرْآنِ

A

DICTIONARY AND GLOSSARY

OF

THE KOR-ÂN,

WITH

COPIOUS GRAMMATICAL REFERENCES AND EXPLANATIONS OF THE TEXT.

BY

JOHN PENRICE, B.A.

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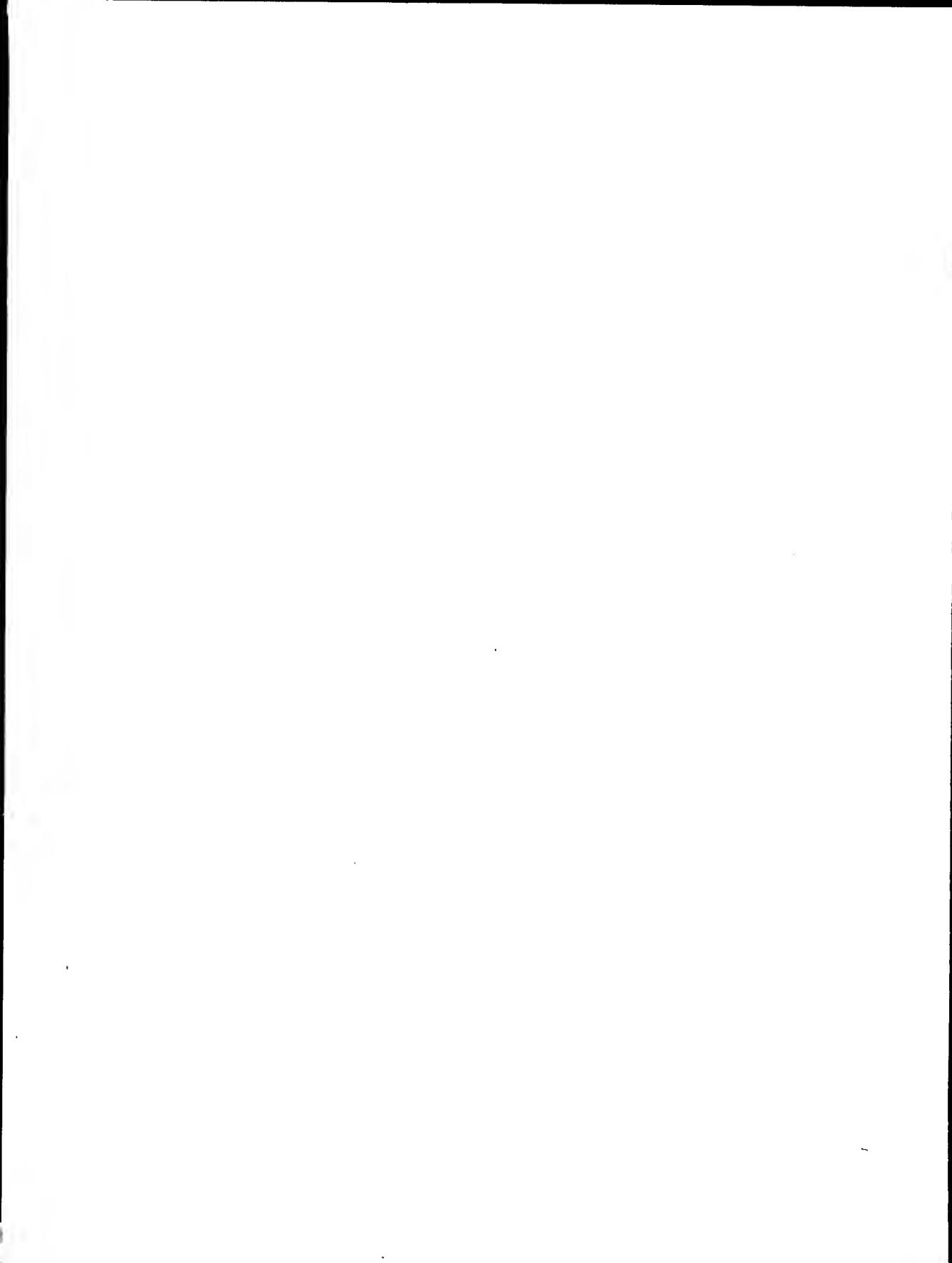
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سِنَدُ الْبَيَانِ
فِي
صَنَاقِ الْفَرْنَ



P R E F A C E.

THAT a competent knowledge of the Korân is indispensable as an introduction to the study of Arabic literature will be admitted by all who have advanced beyond the rudiments of the language. From the purity of its style and elegance of its diction it has come to be considered as the standard of Arabic even by those who have no belief in its pretensions to a divine origin, while so great is its authority among the followers of Mohammad, that it would be difficult to name a work by any Mussulman writer which does not abound in allusions to its precepts or in quotations from its pages.

It is not to be expected that all the transcendent excellencies and miraculous beauties discovered in the Korân by its commentators and others should immediately unveil themselves to our cold and unsympathizing gaze; beauties there are, many and great; ideas highly poetical are clothed in rich and appropriate language, which not unfrequently rises to a sublimity far beyond the reach of any translation; but it is unfortunately the case that many of those graces which present themselves to the admiration of the finished scholar are but so many stumbling-blocks in the way of the beginner; the marvellous conciseness which adds so greatly to the force and energy of its expressions cannot fail to perplex him, while the frequent use of the ellipse leaves in his mind a feeling of vagueness not altogether out of character in a work of its oracular and *soi-disant* prophetic nature.

It has been the privilege of the Korân rather to impose its own laws upon grammar than to accept them from other sources; and as it was written originally without vowel points, it is not surprising that a good deal of difficulty has been experienced in framing rules to meet the various readings that have thence crept in.

The following pages have been compiled in the hope that they may prove of service to the beginner in mastering some of the difficulties to which I have referred; they will be found to contain much, which to the more advanced student may appear trivial or unnecessary, but which will not be without value if it lighten the labours of those for whose use the book is principally designed; it has no claim to originality, it merely presents to the reader in a succinct form that which the writer has culled for his benefit from the works of others.

The edition of the Korân which I have chosen for my text is that by Fluegel, printed at Leipzig in 1834; the Concordance by the same author has been my sheet-anchor throughout. Each word will be found under its verbal root; where none exists it must be looked for in its alphabetical place; so also in the case of

PREFACE.

words which have seemed likely to puzzle the beginner; many of these have been separately arranged in their alphabetical order, but withdrawn a little within the marginal line; thus for example the word كَبَيْرٌ may be looked for either under كَ or under its root بَيْرٌ. The vowel of the aorist has been given where it is known; I have generally added the *original* meaning, and where such meaning is not to be found in the Korân the words are printed in Italics. I must here claim indulgence for the fault—if fault it be—of having given the English of the infinitive instead of the third person singular of the preterite, or grammatical root of the verb; it seems more convenient and less roundabout to say that ضَرَبَ means to strike, although no one would be likely to commence the study of the Korân without being fully aware that the word should in strictness be rendered “He struck”; while upon this point I may observe that although there is no true infinitive in Arabic, the abstract noun اَنْ noun of action frequently supplies its place; the letters n.a. merely refer to the forms of the different nouns of action, not necessarily to their meaning; this also applies to the participles, written part. act. and pass.; these names have been retained for convenience sake, and mark the *form only* of the verbal adjectives, which, being constantly employed as substantives, are generally so rendered.

It is hardly necessary that I should offer any apology to my readers for the frequent references I have made to De Sacy's Grammaire Arabe; the study of the French language is now so universal, as almost to render a translation superfluous; the letters D. S. Gr. etc. refer to the second edition.

I have not, as a rule, thought it necessary to notice the various readings of disputed passages, nor the numerous interpretations of the same passage which abound in the Commentaries; those who may wish to extend their researches in this direction will find an ample field in the works of the two great authorities El Beidâwî and Ez-Zamakhsharî; the Commentary of the former, as being the more grammatical, is the one I have generally consulted. Free use has been made of the Dictionaries of Freytag and Johnson, principally the former; to them, as well as to Sale's well-known translation, my acknowledgments are especially due.

From the many careful revisions the work has undergone, both previously, and also in passing through the press, I have good grounds for hoping that but few typographical errors have escaped detection; entire freedom from such is hardly to be expected, but the short table of errata will, I feel confident, comprise the greater part; for all other shortcomings I must seek the indulgence of my readers, trusting that my humble efforts may have provided for them in the words of my title “A clue of elucidation to the intricate passages of the Korân.”

A

DICTIONARY

or

THE KOR-ÂN.

A prefixed particle answering to the Latin *num* or *an*, Whether? Is it? When the first of two consecutive propositions begins with **إِنْ**, and the second with **أُمْ**, both may frequently be taken in a duhitative sense; as **إِنْذِرْتَهُمْ أُمْ لَمْ تُذَرْهُمْ** 2 v. 5, "Whether thou warn them, or whether thou warn them not;" **إِنْ** is often found prefixed to other particles, as, **إِنْكَ** "Art thou verily?" **إِنْيَعِمَةُ اللَّهِ يَجْحَدُونَ** 16 v. 73, "Do they then deny the beneficence of God?" When this particle is followed by another **إِنْ** one of them is generally omitted; as **إِنْكَ** for **إِنْكَ**; so likewise when followed by *Wesla*, in which case the alif of union is suppressed, as **إِنْ اللَّهُ مَلِكُ الْأَرْضِ**, etc. D. S. Gr. T. 1, pp. 71 and 99.

أَبْ aor. i. and o. *To move.* **أَبْ** acc. **أَبْ** That which the earth produces as food.

أَبْ plur. of **أَبْ** for **أَبْ** q. v.

أَبْرِيقْ (2nd declension) pl. of **أَبْرِيقْ** (*Pers.*), Goblets.

أَبْ for **أَبْ** see **أَبْ** for **أَبْ**.

أَبْرَزْ see **أَبْرَزْ**.

أَبْغَى n.a. viii. f. of **أَبْغَى** q.v.

أَبْدَ aor. i. and o. *To be wild (an animal);* aor. i.

To remain in a place. **أَبْدًا** Eternally, ever, for ever.

أَبْرَاهِيمْ Abraham; a noun of the second declension, of Hebrew origin, D. S. Gr. T. 1, p. 404. **أَبْرَى** and **أَبْرَى** 1 pers. sing. aor. iv. and ii. forms of **أَبْرَرْ** q.v.

أَبْقَى aor. a. and i. To flee (with **إِلَى**), properly, as a slave.

أَبْلَى and **أَبْلَى** **أَبْلَى** Camels; a generic noun like *sheep*. **أَبْلَى** plur. **أَبْلَى** (2nd declension) Flocks (of birds).

أَبْلَسْ Iblees, Satan, see **إِبْلِيسْ**.

أَبْنَى from **بَنَى** for **أَبْنَى** q.v.

أَبْ for **أَبْ** A father; when in connexion with a complement, nom. **أَبْ**, gen. **أَبِي**, acc. **أَبا**; **أَبِي** for **أَبِي** O! my Father; D. S. Gr. T. 2, p. 91; Dual **أَبْوَانِ** Parents, and in connexion **أَبْوَى**, oblique **أَبْوَى** and **أَبْوَيْهِ** **أَبْوَاءُ** His two parents; Plur. **أَبْا** Fathers, ancestors, for **أَبْا** like **أَفْعَالِ**, the final **ا** being changed into hamza after **ا** quiescent; D. S. Gr. T. 1, pp. 97 and 113.

أَبْوَابْ plur. of **بَابْ** q.v.

أَبْ aor. a. and i. To dislike, disdain, refuse, to be averse from (with **أَنْ**, and also with **إِلَى**), as **أَنْ** 17 v. 101, "But the **أَطَالِمُونَ** إِلَّا كُفُورًا

wicked have rejected (the truth) or only (receive it) with ingratitude."

وَسَقَ viii. f. of وَسَقَ q.v.

تَقْنَىٰ see تَقْنَىٰ.

وَقَىٰ viii. f. of وَقَىٰ q.v.

أَتَوْكُمْ 1 pers. sing. aor. v. f. of وَكَمْ q.v.

أَتَىٰ aor. i. To come, come to (with acc. or with لِ); to bring to (with بِ of thing and acc. of pers.); to pass, come to pass, come upon (with عَلَى); to do, commit (an act, with acc. or with بِ). آتَىٰ for آتَىٰ, fem. آتَيْةٰ part. act. One who comes to, as إِنْهُمْ آتَيْمُ عَدَابٍ 11 v. 78, "Verily there is coming upon them a punishment." مَاتَىٰ part. pass. with an active signification, That which is come to pass; at 19 v. 62 it has a future signification, thus, كَانَ وَعْدَهُ مَاتَىٰ "His promise will come to pass."— آتَىٰ IV. To cause to come, bring, produce, give (with double accus.). إِيَّاتُهُ n. a. The bestowing of gifts. مُؤْتَىٰ plur. مُؤْتَونَ part. act. One who gives. Pass. or with the omission of the second hamza. أُوتَىٰ D. S. Gr. T. 1, p. 97; Ex. أَلَّذِينَ أُوتُوا الْكِتَابَ A phrase which is exactly rendered in colloquial English by "Those who have been given the Scripture;" D. S. Gr. T. 2, p. 125.

أَثَّ aor. a. i. and o. To be luxuriant. أَثَّ Household stuff, anything which constitutes wealth.

أَنَّمْ see أَنَّمْ

أَثْرَ aor. o. and i. To relate; to excite, raise (dust, with acc. and بِ). أَثْرٌ A trace, footprint; Plur. آثارٌ Traces, monuments of antiquity. آثارٌ A relic.— آثرَ IV. To choose, prefer (with acc. and عَلَى).

أَثْلٌ aor. i: To be firmly rooted. (generic noun) Tamarisks.

أَثْمَ aor. o. and a. To pronounce guilty, and اِثْمَ aor. a.

أَثْمٌ n. a. A sin, guilt, iniquity.

Punishment of wickedness. آثِمٌ part. act. One

who sins, an evil-doer. آثِمٌ A wicked person.

أَثْيَمٌ n.a. II. f. Accusation of crime.

أَجَاجٌ aor. o. To burn. أَجَاجٌ Bitter, salt (water).

أَجْتَبَ viii. f. of جَبَّا q.v.

أَجْتَبَ pass. viii. f. of جَبَّ q.v.

أَجْدَاثُ plur. of جَدَّاثٌ A sepulchre.

أَجْرَ nor. o. and i. To pay wages, serve for hire.

أَجْرٌ n.a. A reward; Plur. أَجْرُ Wages, dowers.

إِسْتَاجَرَ— X. To hire.

أَجْلٌ To fix a term. أَجْلٌ A cause, the sake, as

أَجْلٌ "on that account." مِنْ أَجْلِ ذَلِكَ fixed term, predetermined period.— أَجْلٌ II.

To appoint a fixed term (with acc. and لِ).

مُوجَّلٌ part. pass. with act. signification, as

كَتَبَنا مُوجَّلًا 3 v. 139, "According to the Book which fixes the appointed term of all things."

For this adverbial use of the accusative see

D. S. Gr. T. 2, p. 67, *et seq.*

أَجْنَةٌ plur. of جَنِينَ q.v.

أَجْنَحَةٌ plur. of جَنَاحٌ from جَنَحَ q.v.

أَجْرُ Wages, Plur. of أَجْرٌ.

أَحَادِيثُ plur. of حَدِيثٌ Tales.

أَحَاطَ iv. f. of حَاطَ q.v.

أَحْبَبَ plur. of حَبِيبٌ see حَبَّ.

أَحَدٌ One, any one; Fem. إِحْدَى, see وَجَدَ.

أَحَلَّمَ plur. of حَلَمٌ and حَلَمٌ see حَلَمٌ.

أَحْوَى see حَوَى.

أَخْبَتَ iv. f. of حَبَّتَ q.v.

أَخْدَانُ plur. of حَدَنٌ q.v.

أَخْدُودٌ A pit, from حَدَّ q.v.

اَخْذ aor. o. To take, receive (with acc. and also with بِ); to accept, take away, punish, afflict (with acc. of pers. and بِ, فِي, or عَلَى); to make a compact (with عَلَى of pers. or with acc.); to seize upon, seize (with acc. or with بِ of thing); to take in hand and arrange, as قَدْ اَخْذَنَا اُمْرَنَا وَمِنْ قَبْلٍ 9 v. 50, "We had ordered our affairs beforehand." **اَخْذ** n.a. The act of taking, punishment. **اَخْذَة** noun of unity, A punishment. **اَخْذ** part. act. One who takes. — **يُوَاحِدُ** or **اَخْذ** aor. III. To punish (with acc. of pers. and بِ of the crime). — **إِنْتَخَذَ** D. S. Gr. T. 1, p. 236, VIII. To take, take to one's-self; with وَلَدًا it means to beget, as **وَلَدًا** 2 v. 110, "God hath begotten issue;" to receive, make, make for one's-self, as **كَمَثِيلَ الْعَنْكَبُوتِ** **اتَّخَذَتْ** 29 v. 40, "Like the spider (who) maketh for herself a house;" at 38 v. 63 **اتَّخَذَنَاهُمْ** is for **اتَّخَذَنَا**, the alif of union being suppressed after the interrogative particle ؟, D. S. Gr. T. 1, p. 71; to hold or reckon, as **يَخْذِدُ** 9 v. 100, "He considers what he expends as a means of bringing him nigh unto God;" to act, behave (with kindness), as at 18 v. 85 (with فِي of person). **مُنْخَذٌ** n.a. Act of taking to one's-self. **مُنْخَذٌ** part. act. One who takes.

اَخْرَجَ No verbal root, the verb not being used in the first form; *Latter, The last.* **اَخْرَجَ** for **اَخْرَجَ** (2nd declension) Another, other, the last; Fem. **اَخْرَى** D. S. Gr. T. 1, p. 351; Plur. **اَخْرَنَ**; Fem. **اَخْرَجَ** for **اَخْرَجَ**, the more usual form, D. S. Gr. T. 1, pp. 359 and 407; **اَخْرَكَمْ** 3 v. 147, "In your rear."

Fem. **اَخْرَجَةً** Last, the last, the end, latter end; **اَخْرَجَرُونَ** The last, the latest posterity; **اَخْرَجَهُ** The next (life) as opposed to **اَخْرَجَ**. **اَخْرَجَنَا** II. aor. **يُوَجِّهُ** To do a thing after another, do anything last, defer, leave undone, put off (with acc. and بِ), as **وَلَمْ اَخْرَجْنَا عَنْهُمْ اَعْدَابَ** 11 v. 11, "And verily if we put off their punishment;" to give a respite to any one (with acc. and بِ). **تَأْخَرَ** — **إِلَى** V. To remain behind, come after another. — **إِسْتَأْخَرَ** X. To stay behind, delay, wish to delay. **مُسْتَأْخَرٌ** part. act. One who tarries behind.

اَخْزَيَتْ 2 pers. sing. pret. iv. f. of **خَزِيَ** q.v.

اَخْفَى iv. f. of **خَفَى** q.v.

اَخْلَى (2nd declension) plur. of **خَلِيلٌ**, rt. **خَلَّ** q.v. **اَخْلَمَ** aor. cond. 1 pers. sing. with ء affixed, from **خَلَّ** q.v.

for **اَخْوَانَ**; when in connexion with a complement nom. **اَخْوَانُ**, gen. **اَخْيَارُ**, acc. **اَخْيَارِيُّ** A brother; Dual, oblique **اَخْوَانِينَ**, and in construction **إِلَخْوَانَ** and **اَخْوَانِ**; Plur. **اَخْوَاءُ** and **اَخْوَانُ**; the latter generally means companions or friends. **اَخْوَةُ** for **اَخْتَ** A sister; Plur. **اَخْوَاتُ**; Dual, oblique **اَخْتَانِ**, **اَخْتَيَانِ**, see D. S. Gr. T. 1, p. 358.

اَدَرَأَ aor. a. i. and o. *To fall on, oppress.* **إِنْ** Stupendous, grievous.

دَرَأَتْ 2 pers. plur. vi. f. of **دَرَأَتْمُ** for **إِنْ دَرَأَتْمُ** **دَرَكَتْ** vi. f. of **دَرَكَ** q.v.

ادَرَأَ Cause to come; Imperat. ii. f. of **ادَرَأَ** q.v. **ادَرَى** see **ادَرَأَ**.

دَبَرَ **ادَبَازَ** see **ادَبَازَ**.

ادَرَوا Imperative plural of **دَرَأَ** q.v.

دَعَى plur. of **دَعَى** An adopted son, rt. **دَعَى** q.v. **ادَعَى** iv. f. of **دَرَأَ** q.v.

اُدم aor. a. *To be tawny.* آدُم (2nd declension), Adam; D. S. Gr. T. 1, p. 404.

اُذنی More vile, etc. fr. دَنَا q.v.

اُذھی More grievous, fr. دَهْى q.v.

اُذی aor. i. *To become thick (milk).* اُذَى for اُذن Payment; the final بِ being converted into hamza after quiescent; D.S.Gr. T.1, p.113.—

اُذی II. To cause to come, to pay back, restore (with acc. and إِلَى); aor. يُوَزِّى "Then let him restore (it)."

اُذن and إِذَا Behold, if, when, then, at that time. اُذن Then, in that case; These words are regarded by the Arab grammarians as indeclinable nouns; They enter into composition with other words, as حِيَنْدٌ and يُوَسِّدٌ Then, at that time, on that day when; so also إِذَا after the interrogative particle لِ as إِذَا Is it then? etc. For the various effects produced by these particles upon the tenses of verbs the reader is referred to D. S. Gr. T. 1, p. 171, *et seq.*, and also p. 522: اُذن and إِذَا are constantly employed in the Korân to commence a sentence without any antecedent; the words اُذکرْ مَا كَانَ "Remember what occurred," being then understood.

اُذقان plur. of نَفْقَةٍ A chin, see نَفْقَةٍ.

اُذفنا 1 pers. plur. pret. iv. f. of دَأَقَ q.v. See also D. S. Gr. T. 1, p. 246.

اُذلّة plur. of ذَلِيلٌ rt. دَلٌّ q.v.

اُذر To give ear; and اُذون aor. a. To suffer, grant permission, permit (with لِ of pers. and بِ of thing, also with أُنْ of the verb); to hearken to (with لِ). Note. When the Imperative of this verb is preceded by ئَذْنْ it is written as at 2 v. 279; see D. S. Gr. T. 1, p. 232, note.

اُذن n. a. Permission. اُذن Fem. An ear; Plur. اُذان A declaration.— اُذن II. To cry aloud, make a proclamation (with أُنْ or with بِ of thing). مُؤَذِّن part. act. A public crier, a *Muezzin*.— اُذن IV. To make known to, proclaim to (with acc. of pers.); to assure. — تَأْذِنَ V. To cause a proclamation to be made, cause to be declared.— إِسْتَأْذِنَ X. To ask permission (with أُنْ or with acc. of pers. and لِ of thing); at 9 vv. 44 and 45 it means to ask leave to be excused, to ask a dispensation; see D. S. Gr. T. 2, p. 467, where this ellipse is explained.

اُذی aor. a. *To be hurt.* اُذی for اُذن D. S. Gr. T. 1, p. 111; n.a. injury, ill-treatment, offence, annoyance, anything noxious, such as illness or pollution.— اُذی IV. To injure, vex, annoy, offend, afflict; aor. يُؤَذِّي 4 v. 20, "Then punish them both;" properly, "do them both some injury"; Commentators differ as to what this injury should be; Pass. اُذی 29 v. 9, for اُذنی for اُذنی, see 3 v. 194; see also D. S. Gr. T. 1, p. 95, § 187.

اُرْكَنْ see اُرْكَنْ

اُرْبَ aor. i. *To tie (a knot) tight, and رَبَ aor. a. To want.* اِرْبَةٌ n.a. want, a necessity, as 24 v. 31, "Who have no need (of women)." مَارِبُ (2nd declension) plur. مَارِبَةٌ Necessities, necessary uses.

اُرْتَابُ plur. of رَبَ q.v.

اُرْتَابُ iv. f. of رَبَ q.v.

رَبَّیَّبَ for رَبَ اُرْتَابَ viii. f. of رَبَ q.v.

اُرْجَأَ plur. of رَجَأَ A side, rt. رَجَأَ q.v.

اُرْجَحَة Put him off! See رَجَأَ.

اُرْدَى iv. f. of رَدَى q.v.

أَرْسَى	iv. f. of رَسَى for أَرْسَى q.v.	جَابَ	x. f. of جَابَ for جَوَبَ q.v.
أَرْض	fem. The Earth, earth, land, a country.	حَقَّ	x. f. of حَقَّ q.v.
أَرْكَ	aor. i. and o. To feed on the tree (a camel). أَرْكَتُ (2nd declension) plur. of أَرِيكَةٌ Thrones, couches.	حَانَ	x. f. of حَانَ q.v.
أَرْمَ	aor. i. To bite. إِرمٌ (2nd declension) Irem, the city of the tribe of 'Ad.	إِسْتَرْلَ	x. f. of إِسْتَرْلَ q.v.
أَرْيٰ	1 pers. sing. aor. of رَأَى q.v.	إِسْطَاعَ	x. f. of إِسْطَاعَ q.v.
أَزْ	aor. o. and i. To make a loud crash, incite; 19 v. 86, "That they may incite them;" 3 pers. fem. sing. aor. after the broken plural آَشْيَا طَيْنُ; for the use of the aorist indicative when in dependance on another verb, see D. S. Gr. T. 1, p. 201. أَزْ n.a. An instigation.	إِسْتَعْدَدٌ	imperat. x. f. of عَادَ q.v.
	زَادَ see إِزَادَوا	إِسْتَعْنَى	x. f. of غَنِيَ q.v.
أَزْرَ	To be strong. آَزَرٌ n.a. Back, loins.—IV. To make strong. آَزَرٌ Azer (2nd declension), The name given to Abraham's father Terah; derived from the Chaldean name of the planet Mars.	إِسْتَفَرِزٌ	imperat. x. f. of فَرِزٌ q.v.
أَزْفَ	aor. a. To draw near. آَرْفَةٌ The day of judgment.	إِسْتَهْوَتَ	fem. 3 pers. sing. x. f. of هَرَى q.v.
	زَكَى see أَزْكَى.	إِسْتَوَدَ	x. f. of وَدَ q.v.
	أَزْوَاجٌ plur. of زَوْجٌ , rt. زَاجَ q.v.	إِسْتَوَى	viii. f. of سَوَى q.v.
أَسَّ	To cry Is! Is! in driving sheep.—II. To found, lay foundations (with acc. and على); the logical root being أَسْ A foundation.	إِسْتِيَاسٌ	x. f. of يَسِّ q.v.
	أَسْطَارٌ (2nd declension) plur. probably of أَسْطَارٌ from سَطَرٌ q.v.	إِسْتِيقَنٌ	x. f. of يَقِنَ q.v.
	أَسَارُ (2nd declension) plur. of سَوارٌ A bracelet, fr. سَارٌ q.v.	أَسْحَارٌ	plur. of سَحَرٌ The morning, rt. سَعَرٌ q.v.
	أَسْبَابٌ plur. of سَبَبٌ , rt. سَبَّ q.v.	أَسْرَ	Journey by night! Imperat. iv. f. of سَرَى q.v.
	أَسْبَاطٌ plur. of سَبَطٌ A tribe, rt. سَبَطَ q.v.	أَسْرَى	aor. i. To bind, make prisoner. أَسْرَى n.a. A ligament, a joint. أَسْبِرٌ A prisoner, captive; Plur. أَسْرَى (2nd declension); the latter of these forms is restricted by De Sacy to words of the form فَعْلَنْ ; see his Grammar, T. 1, p. 369, § 863.
	أَسْتَرْلٌ (2nd declension) Israel; a Hebrew word, meaning Prince of God. See Genesis xxxii. 28.	أَسْرَى	iv. f. of سَرَى q.v., see also أَسْرَى.
	يَا أَسْفَى aor. a. To be grieved. أَسْفَتُ grief, as أَسْفَتْ for 12 v. 84, "Oh my grief!" or, "How great is my grief!" D. S. Gr. T. 2, p. 90, note. أَسْفَتُ Indignant, or affected at the same time with grief and indignation.—IV. To provoke to anger.	أَسْمَ	and أَسْمَاءٌ , see أَسْمَاءٌ .

إِسْمَعِيلُ (2nd declension) Ishmael, meaning in the Hebrew *God shall hear.*

أَسْنَ aor. i. and o. *To be putrid and stinking (water).*

47 v. 16, مَاءٌ غَيْرُ آسِنٍ Corrupt, putrid: Of different kinds; plur. of طَهَّارٌ q.v.

“Of incorruptible water.”

أَسَا aor. o. *To be healed.* أَسْوَةٌ A pattern, example worthy of imitation.

أَسِيَّ aor. a. To be sad, solicitous about (with عَلَى). أَشَتَّا Separately; acc. plur. of شَتَّ, rt. شَتَّ q.v.

شَحَّ plur. of شَجَّ, rt. شَحَّ q.v.

شَدَّ (2nd declension) plur. of شَدِيدٌ, see شَدَّ.

أَشَرُ aor. o. *To cut, saw;* and أَشِرُ aor. a. *To exult.* أَشِيرُ Insolent, an insolent person.

أَشْقَى Most wretched; comp. form of شَقَّا q.v.

أَشَكُوا I make my complaint; 1 pers. sing. aor. of شَكَّا q.v.

شَمَّازَتْ see إِشَمَّازَتْ.

شَيْعَةُ plur. of شَيْعَةً, see شَاعَ.

أَصَالُ plur. of أَصِيلُ, rt. أَصَلُ q.v.

أَصْبُ 1 pers. sing. aor. cond. of صَبَّa q.v.

أَصَدَ To cover over (a pot).—مُوَصَّدَةٌ fem. part. pass. iv. f. Covered over, vaulted over.

أَصَرُ aor. i. *To bind.* إِصْرٌ A covenant, burthen.

أَصَرُ iv. f. of صَرَّ q.v.

إِصْطَفَى viii. f. of صَفَّا q.v.

صَسَعَتْ 1 pers. sing. pret. viii. f. of صَسَعَ q.v.

أَصَفَّيَ iv. f. of صَفَّا q.v.

أَصْلُ plur. of أَصْوْلُ The lowest part, bottom, root.

أَصِيلُ The evening; Plur. أَصَلُ ; Plur. of Plur. آصَالُ.

أَصْلَابُ plur. of صُلْبٌ dorsal vertebræ, rt. صَلَبَ q.v.

أَسَادَ iv. f. of صَادَ for ضَوْأً q.v.

أَضَرَّ 1 pers. sing. aor. viii. f. of ضَرَّ q.v.

أَطَاعَ iv. f. of طَاعَ q.v.

أَطْلَعَ for أَطْلَعَ, ؟ interrogative, and viii. f. of طَلَعَ q.v.

طَمَانٌ iv. f. of طَمَانٌ quadrilateral, rt. طَمَانٌ q.v.

طَارَ اطْوَارًا Of different kinds; plur. of طَوْرٌ, rt. طَارَ q.v.

أَعْنَدَ iv. f. of عَنْدَ q.v.

عَدَّ viii. f. of عَدَّا q.v.

عَرَّا viii. f. of عَرَّا for عَرَّوْ q.v.

عَدَّا see عَدَّ.

عَدَّا plur. of عَدَّ, rt. عَدَّا q.v.

عَزَّزَ plur. of عَزَّزٌ, rt. عَزَّزٌ q.v.

عَصَرٌ اعْصَارٌ A whirlwind, rt. عَصَرٌ q.v.

عَانَدَ 1 pers. sing. aor. iv. f. of عَانَدَ q.v.

عَفَرَنا 1 pers. plur. pret. iv. f. of غَرَّا q.v.

عَلَّ plur. of عَلٌّ A collar, rt. عَلٌّ q.v.

غَنَّى iv. f. of غَنَّى q.v.

غَوَى iv. f. of غَوَى q.v.

أَنْبَيْكَا Fy! as أَنْبَيْكَا To say فَيْ on you both!

According to the author of the Kamoos there are forty different ways of spelling this word.

فَيْ قَاتَّا iv. f. of قَاتَّا for فَيْ q.v.

فَيْضَ نَافَّا iv. f. of فَيْضَ for نَافَّا q.v.

أَنْبَيْكَ لَبَاطِلٌ “Do they then (believe) in that which is vain?” 16 v. 74 and 29 v. 67; composed of the interrogative particle ؟, the conjunction فَ, the preposition بِ, the article الْ, and the word بَاطِلٌ Vanity, or anything vain.

أَنْدَى viii. f. of نَدَى q.v.

فَرَّى viii. f. of فَرَّى q.v.

فَصَّا iv. f. of فَصَّا q.v.

أَنْعَيْنَا “Were we then exhausted?” composed of the interrogative particle ؟, the conjunction فَ, and the first pers. plur. pret. of عَيَّنَ, rt. عَيَّنَ q.v.

افق aor. i. *To dress leather.* أَفْقَى The horizon; وَهُوَ بِالْأَفْقِ الْأَعْلَى 53, v. 7, “And he (appeared) in the highest point of the horizon,” viz., the

Angel Gabriel. أَنْقَاتُ plur. of أَنْقَى Tracts or regions of the earth; سَرِيرِيمْ آيَاتِنَا فِي الْأَقَافِي 41 v. 53, "We will show them our signs in the regions of the earth"; to wit, The conquests of the true believers.

أَنْكَثَ aor. i. To lie, cause to tell lies, or put on a false appearance, as at 7 v. 114; to turn aside (with عَنْ); to frustrate, render silly. إِنْكَثُ A falsehood, lying invention, lying, false; as أَنْقَاثًا 37 v. 84, "Do ye choose a falsehood (viz.) gods, etc.?" أَنْكَثَ A great liar.—مُوْتَفَكَثُ part. act. viii. f. which has a passive signification, That which is overthrown or turned upside down; which were overthrown, viz. Sodom and Gomorrah.

أَنْلَى aor. i. and o. To set (the sun). إِنْلَى part. act. That which sets.

أَنْفَانُ plur. of فَنَنْ, rt. كَنْ q.v.

أَنْوَاءُ plur. of قَاءَ for قَوَاءَ A mouth, see قَوَاءَ.

أَنْوَصُ 1 pers. sing. aor. of قَرَضَ q.v.

أَنْفِدَةُ plur. of قَوَاءَ, rt. فَادَ q.v.

أَنْوَانُ (2nd declension) plur. of أَنْوَاءُ plur. of قَوَاءَ A saying, discourse, see قَالَ for قولَ.

أَنْتَ A definite time, for وقتَ; rt. وَقَتَ q.v.—أَنْتَ II. (no 1st form) To fix a certain time.

De Sacy, quoting El Beidawee, says in his Grammar, T. 1, p. 163, note, that the word وقتَ which occurs at 77 v. 11 is for وقتَ

قدَّا إِنْفِدَةً see قدَّا.

أَنْتَ fem. imperat. of قَنَتَ q.v.

أَنْتَ see أَنْتَ.

أَنْوَاتُ plur. of قَوَاءَ Food, rt. قَاتَ q.v.

أَنْكَادُ 1 pers. sing. aor. of كَادَ for كَوَدَ q.v.

كَدَّا أَنْكَدَi iv. f. of كَدَّا q.v.

إِكْرَاهٌ n.a. iv. f. of كَرَهَ q.v.

أَكْسُوهُمْ Clothe them; Imperat. of كَسَا q.v.

أَكَلَ aor. o. To eat, devour, consume (with acc. or with بِ, or مِنْ); to make use of, enjoy, as at 4 v. 3; Imperat. كُلَّ, fem. أَكْلُ n.a. The act of eating, a devouring; إِكْلٌ In a greedy, devouring manner. أَكَلُ Food, as fruit, or whatever is eaten; وَالرِّزْعَ مُخْتَلِفًا أَكَلَهُ 6 v. 142, "And corn, the food from which (is) various in kind;" For the construction of this and similar sentences see D. S. Gr. T. 2, pp. 79 and 270. أَكَلَ part. act. One who eats. أَكَلُ Greedy, a great eater. مَأْكُولُ part. pass. Eaten.

كَمْ plur. of كِمْ A bud, rt. كَمَ q.v.

أَكْنَانُ and أَكْنَانُ plur. of كِنْ, rt. كَنَّ q.v.

إِلْ The definite article, The; when not at the beginning of a sentence, it is always written with a مَ thus إِلْ; the لَ then loses all sound and becomes mute. D. S. Gr. T. 1, p. 64.

إِلْ aor. o. and i. To be shaken. إِلْ acc. of Consanguinity, relationship. Freitag gives إِلْ as the root of this word.

إِنْ from إِنْ interrogative and إِنْ not; Is it not? Are there not? etc.

إِلْ for أَوْلَى, rt. إِلْ for أَوْلَى q.v.

إِلْ plur. of أَلْيَى, rt. إِلْ for أَلْيَى q.v.

إِنْ for أَنْ That not; as, that (I do) not, etc. It governs the aorist in the subjunctive mood.

إِنْ for إِنْ Unless, except, if not; It commonly governs the accusative. For the rules of syntax connected with إِنْ see D. S. Gr. T. 2, p. 403, et seq.

أَلْيَى A fem. form of أَلْذَى q.v.

إِلْيَابُ plur. of إِلْبُ, see إِلْ.

أَلْتَ aor. i. To diminish, defraud (with acc. of pers. and مِنْ of thing), as وَمَا أَنْتَ هُمْ مِنْ عَمَلِهِمْ مِنْ مِنْ 52 v. 21, "And we will not defraud them of any of their works."

إِلْتَفَ viii. f. of لَفَّ q.v.

إِلْحَادٌ n.a. iv. f. of لَحَدَّ q.v.

إِلْحَافٌ n.a. iv. f. of لَحَفَّ q.v.

Join me; Imperat. iv. f. of أَعْصِنِي q.v.

أَلْذَى (2nd declension) comparat. adjective fr. لَذَّ q.v.

أَلْذِي (He, the man) who, (him) whom, (the thing) which; Fem. أَلْتِي ; Dual الذَّان ; Plur. الذَّيْنَ ;

sem. plur. أَلْلَاهِي and أَلْلَاتِي ; De Sacy instead of the last form gives أَلْلَادِ and أَلْلَاهِ ; see his Grammar, T. 1, p. 446 ; According to the rule given at § 232, p. 113 of the same volume, أَلْلَاهِ would seem to be the most correct way of spelling it; see also his observations on these pronouns, or, as he calls them, conjunctive adjectives, vol. 1, p. 443, *et seq.*, and vol. 2, p.

343, *et seq.* The antecedent is frequently omitted; see an instance at 28 v. 14.

أَلْ Letters placed at the commencement of the 10th, 11th, 12th, 14th, and 15th chapters; see آلَمْ.

أَلْسَانٌ plur. of لَسَانٌ، rt. لَسَنَ، q.v.

أَلْفَ aor. a. To be accustomed (to a place), to join together. A thousand; considered by

some as the root; Dual أَلْفَانٌ, oblique أَلْفَينِ ;

Plur. أَلْفَكَ - أَلْفَ and آلَفَ II. To unite,

join together, reconcile (with بَيْنَ) ; aor. يُوَلِّفَ .

وَالْمَوْلَقَةُ مُوَافَةٌ fem. part. pass. Reconciled, as

وَالْمَوْلَقَةُ قُوَّبَةٌ 9 v. 60, "And those whose hearts are re-

conciled :" For the construction of this sentence see D. S. Gr. T. 2, p. 277.—**إِلَافٌ** n.a. iv. f.

A compact, uniting together.

لَفَّ see أَلْفَافٌ

أَلْقَى iv. f. of لَقَى q.v.

أَلْقَابٌ plur. of لَقَبٌ A nickname.

أَلْقَى iv. f. of لَقَى q.v.

أَلْمَ Am I not? Is it not? etc. from ؟ interrogative and مَ not; used also in conjunction with other particles, as أَلْمَ، أَلْمَنَا، أَلْمَنَّا، etc.

آلَمْ Letters found at the commencement of the second and several other chapters of the Korân. Concerning the meaning of these and other letters found at the commencement of various chapters, differences of opinion have always existed among commentators; but it is held by many of the ablest of the Mussulman Doctors that the true meaning has never been communicated to any mortal, Mohammad alone excepted. See Sale's Korân, introductory remarks, section iii. Note. These and similar letters are to be pronounced at full length, *alif*, *lam*, *meem*, etc.

أَلْيِمُ aor. s. To suffer (pain). painful.

آلَمْ Letters at the commencement of the thirteenth chapter, see آلَمْ.

آلَمْ Letters at the commencement of the seventh chapter, see آلَمْ.

آلَهَةُ To adore. ئِلَهٌ؛ إِلَهَيْنِ؛ إِلَهٌ God, The God, The only God; A word which embraces all the names by which the Mussulmans designate the Deity. By God! لِلَّهِ To God, belonging to God, as إِلَيْهِ لِلَّهِ 2 v. 151, "Verily we are God's." أَلْهَمْ A form of invocation, O God! The م being added to compensate the omission of the particle بِيَ ; it is said to stand for يَا آلَهَةُ أَمْنَا يَسْخِرُ "O God! instruct us in righteousness!"

كُمْ It has occupied you ; iv. f. of كَبَرَ q.v. and كُمْ iv. f. of كَبَرَ q.v.

أَمْ aor. o. To be wanting in duty, to fail (with acc. of pers. and thing), as كَلَّا يَأْتُوكُمْ خَيْرًا 3 v. 114, "They will not fail to corrupt you." كَلَّا plur. of أَلِيْ for أَلِيْ, Benefits.—أَلِيْ IV. for أَلِيْ (possibly derived from an obsolete root أَلِيْ) To swear, vow abstinence from (with مِنْ), as يُؤْلُونَ 3 pers. plur. aor. at 2 v. 226.—أَلِيْ VIII. To swear, as أَنْ يُوتُوا 24 v. 22, "Let not (the wealthy) swear that they will not give." Note. The ellipse of the negative is usual after an oath; the oath itself implying a negation, unless there appear some precise indication to the contrary; D. S. Gr. T. 2, p. 474.

أَلْوَانُ plur. of لَوْن A species, q.v.

إِلَى To, towards, as far as (but not including); For the difference between حَتَّى and إِلَى see حَتَّى; in, on, or at, as لَيَجْعَلُنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ 4 v. 89, "Verily he will gather you together on the day of resurrection;" with, or in addition to, as, كَلَّا تَكُونُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ 4 v. 2, "Do not devour their substance in addition to your own;" in this and similar instances there appears to be an ellipse of the word تَصْمِيمَتْ "by adding it," or of some similar word; Until. As a general rule إِلَى indicates the term or limit beyond which an action does not extend.

إِلَيَّاسُ (2nd declension) Elias. 37 إِلَيَّاسِينَ Ilyāseen; this word is supposed by some to be the plur. of إِلَيَّاسٍ and to mean Elias and his followers, but it is probable that the termination يَنْ is only added for the sake of the rhyme, and that both words designate the same person;

سَيِّنَةٌ and سَيِّنَةً are both names of Mount Sinai.

أَمْ Or; a conjunction generally used in the second of two alternative propositions, the first of which is preceded by ؟; both may frequently be rendered "whether," see ؟.

أَمْ aor. o. To seek, intend, propose. أَمْ oblique plur. part. act. Those who seek, or are intending (to visit). أَمْ A mother, Plur. أَمَهَاتْ; origin, principle, a capital, place of abode, foundation, as أَمْ الْكِتَابِ 3 v. 5, "The foundation (or fundamental part) of the Book." Note. The contents of the Korān are classed by Mohammad under two heads; the first, which is called أَمْ الْكِتَابِ or the fundamental part, contains those passages whose meaning is plain and obvious; the other portions are metaphorical; the words أَمْ at 13 v. 39 and 43 v. 3 mean "The original of the Book," and refer to the table on which God's decrees are recorded; it is also a name sometimes given to the opening chapter: The metropolis, Mecca: أَمْ بْنَ أَمِيْ 7 v. 149 for Son of my mother, D. S. Gr. T. 2, p. 91, note; in some manuscripts the words يَا أَمْ بْنَ أَمِيْ at 20 v. 95 are written in one word يَسْتَبِّنُ, D. S. Gr. T. 1, p. 99. أَمْ Plur. أَمْ A people, nation, race, a party (especially of the same religion), a fixed and definite term, a certain time, a religion, as عَلَى أَمْةٍ 43 vv. 21 and 22, "In the practice of a religion;" an Imām, or model of religion. أَمَامَةٌ Before; 75 v. 5, "(For that which is) before him," i.e. "for the future." أَمَامَةٌ sing. and plur.; the Plur. of which is أَنْمَاءٌ A leader in religion, a

model, example, rule, pattern, or book for guidance or instruction. اُمیٰ One who can neither read nor write, illiterate, an epithet of Mohammad, ignorant, Pagan, one who is ignorant of the Scriptures. اِمَّا As for ; occasionally put for ماٰ Or that which, or what. اِمَّا Either, or whether, in which sense it requires to be repeated before each of the alternative propositions of a sentence ; D. S. Gr. T. 1, p. 573; instances however occur where instead of اِمَّا being repeated, اوٰ is substituted, thus, اِمَّا يَلْعَنَ عِنْدَكُ الْكَبَرُ أَحَدُهُمَا أَوْ كُلُّهُمَا 17 v. 24, " Whether one of them attain old age with thee or both of them :" when standing for ماٰ If (the ماٰ being expletive), no repetition is necessary, thus هَذِي 2 فَإِمَّا يَأْتِيَنَّكُمْ وَمَنِي هَذِي 2 v. 36, " And if a direction shall come to you from me." اِمَّا plur. of اُمَّةٌ A maid-servant, see اِمَّا for اُمَّةٌ.

امانة A deposit, rt. اِمَانٌ q.v.

امانيٌّ plur. of اُمَّةٌ Desires, rt. مَنَى q.v.
امَّت aor. i. To determine, to be curved. اِمَّت A curve, anything which shows ups and downs. اُمَّةٌ A maid-servant, rt. اِمَّا for اُمَّةٌ q.v.

امتازٌ viii. f. of مَازٌ q.v.

امتحنٌ viii. f. of مَحَنٌ q.v.

امدٌ To be finished, and اُمَّدٌ To be angry. اِمَّد Anger, the term of existence, a space, term, terminus.

امرٌ aor. o. To command, order, enjoin (with ان or ل or with acc. of pers. and ب of thing); تَأْمُرُونَنِي "Ye order me," 39 v. 64, is for اُمَّرْ for تَأْمُرْ; Imperat. اُمَّرْ, when preceded by the conjunction و it is written دَأْمَرْ, D. S. Gr. T. 1, p. 232. اُمَّرْ n.a. A command, decree, matter, thing, business; Plur. اُمورٌ; عن اُمُورٍ Of my own

will. اِمَّرْ A serious matter, a strange thing. اُمَّارْ part. act. One who commands. اُمَّارْ Prone.

— VIII. To take counsel together, deliberate about (with ب); Imperat. اِيمَرْ, and with وَأَتَمَرْ, وَأَتَمَرْ.

امروٰ gen. اُمُرِيٰ A man, rt. اِمَرٌ q.v. اِمْرُوش Yesterday, (no verbal root).

امعاءٌ plur. of معى An intestine.

املٌ aor. o. To hope. اِمَلْ n.a. Hope. اِمْلٌ iv. f. of اِمَلٌ q.v.

امونٌ aor. a. To be secure, trust (with acc. of pers. and ب of thing), put trust in (with acc. of pers. and على), to be secure from (with acc.), as فَلَا يَأْمُنُ مَكْرُ اللَّهِ 7 v. 97, " For (no one) is secure from the stratagem of God." اِمَنٌ n.a. Security; at 2 v. 119 it means a place of security.

امونٌ part. act. One or that which is secure, safe, secure. اِمِينٌ Faithful, trustworthy, secure. اِمَانةٌ Security. اِمَانةٌ A pledge, covenant, faith, a trust. اِمَامونٌ part. pass. Secured.

امامٌ A place of security.— IV. To make sure or secure (with acc. of pers.); to have faith in, believe (with ب). اِيمَانٌ for اِيمَانٌ D. S. Gr. T. 1, p. 95, § 185 and 187 n.a. A

believing, faith, heartfelt belief, see اِسلامٌ.

امتنانٌ part. act. One who believes.— اِيمَانٌ Pass. اِيمَانٌ or اِيمَانٌ VIII. To be entrusted with the custody of anything.

امنيٌّ Anything wished for, rt. مَنَى q.v.
امٌ aor. o. To mew like a cat, to become a maid-servant. اُمَّةٌ for اُمَّةٌ D. S. Gr. T. 1, p. 358, A maid-servant; Plur. اِمَّاتٌ.

امنٌ That, in order that, lest, that not; when followed by a verb in the aorist, such verb is generally put in the subjunctive; when put before a

noun or pronoun it governs it in the accusative, and is then written with the teshdeed انْ. This conjunction is frequently used after قالَ or some similar verb, with an ellipse of the word "saying," thus, وَإِنْ تَأْتِي رَبِّكَ مُوسَى 26 v. 9, "And (remember) when thy Lord called unto Moses (saying) go unto the wicked people;" when used in the sense of lest, for fear that, or in order that (it may) not, it is generally necessary *as a rule* that the preceding proposition should contain some word which carries with it the idea of prohibition, hindrance, or obstacle, as إِنْ جَعَلْنَا عَلَىٰ فُلُوْبِهِمْ أَكْثَرَ أَنْ يَتَّقْبَرُوا 18 v. 55, "Verily we put veils over their hearts that they should not understand it (the Korán)." The above rule however is by no means without exceptions, several of which occur in the Korán; thus at 7 v. 171 اِنْ شَوَّلُوا must be rendered "lest ye should say," where there is an entire ellipse of the negative; a similar ellipse is common in case of an oath, see اِسْتَلَى, rt. اِسْتَلَى. اِنْ and لِيْنَ That. كَانَ As though. هُنَّ That not, for كَانَ.

انْ is used with every kind of prefix and affix, and may be rendered that, since, because; when followed by the affixed pronouns as هُنَّ etc. it loses its influence over the following noun; D. S. Gr. T. 1, p. 567.

انْ If, differs from كَمْ inasmuch as the former is simply conditional, as if (إنْ) you are wise; while the latter supposes what is not the case, as if (كمْ) you were wise; this is made clear by the following example: إِنْ تَدْعُوهُمْ لَا يَسْمَعُوْا 35 v. 15, "If 35 دُعَاءَكُمْ وَلَا سَمِعُوْا مَا آسَجَابُوْا لَكُمْ

you call upon them they will not hear your prayer, and if they heard they would not answer you." إنْ gives a future signification to verbs in the preterite, unless where كَانَ is interposed, D. S. Gr. T. 1, p. 181, *et seq.*; it has sometimes a negative meaning, as إِنْ أَجْزِيَ إِلَّا عَلَىٰ الْذِي قَطَّرَني 11 v. 53, "My reward is not (due) except from him who created me." إنْ and لِيْنَ for أَنْ.

انْ like كَمْ is used with almost every kind of prefix and affix; when without an affixed pronoun it governs nouns in the accusative: it has an affirmative meaning, and may generally be rendered verily, or indeed; it is sometimes written without the teshdeed, and must not then be confounded with the conjunction إِنْ if. إِلَّا called by the Arabs حَرْفُ الْعَصْرِ, or particle of restriction, may frequently be rendered only; the لِـ is occasionally a simple expletive, and the word has then the force of إِنْ, but it no longer governs the accusative. De Sacy gives the rules for all these particles in his usual admirable manner, and to his Grammar I refer the reader for the fullest information on the subject.

انْ I; personal pronoun.

انْ plur. of أَنْيَ Hours, rt. أَنْيَ q.v.

انْ acc. plur. of أَنْيَ, rt. أَنْتَ q.v.

انْ plur. of إِنْسَيْ أَنْيَسْ q.v.

انْ (collective noun) Creatures; no verbal root.

انْ (2nd declension) plur. of أَنْمَلْ Finger-ends.

rt. نَمَلَ q.v.

انْ plur. of نَبَّأْ نَبَّأْ q.v.

انْ iv. f. of نَبَّأْ q.v.

انْ vii. f. of بَجَسْ بَجَسْ q.v.

Aئى نېسى A (2nd declension) plur. of نېسى or نېنى (prophet, rt. نېنى q.v.)

أنتَ Thou; personal pronoun masc.; Plur. أنتُمْ ; Dual أنتَمَا.

إِنْتَدَدْ viii. f. of نَبَدْ q.v.

إِنْتَرْ viii. f. of نَشَرْ q.v.

إِنْتَشَرْ viii. f. of نَسَرْ q.v.

إِنْتَصَرْ viii. f. of نَصَرْ q.v.

إِنْتَقَمْ viii. f. of نَقَمْ q.v.

إِنْتَهَا 3 pers. plur. viii. f. of نَهَى q.v.

إِنَّا تَ To be soft (iron). Plur. إِنَّا تَ A female;

Oblique dual أَنْتَيْنِ.

أَنْدَادْ plur. of نَدْ An idol, rt. نَدْ q.v.

أَنْسَ aor. a. To be familiar. إِنْسٌ (collective noun)

Mankind, human beings, man. إِنْسَانٌ common gender, Man; Plur. أَنْسَاسٌ (commonly contracted into نَاسٌ). نَاسٌ (2nd declension); D. S. Gr. T. 1, p. 402.—IV.

To render familiar, perceive (with acc. and إِسْتَعْصَنْ—). X. To be familiar, to ask permission, beg pardon. مُسْتَأْسٌ part. act. One who is familiar.

أَنْسَابْ plur. of نَسَبْ rt. نَسَبْ q.v.

أَنْشَا iv. f. of نَشَأْ q.v.

أَنْصَتْ iv. f. of نَصَّتْ q.v.

أَنْفَقَ aor. a. To turn up the nose at, to go before.

أَنْفًا Just now, lately: the logical root is أَنْفٌ

A nose.

أَنْفَلْ plur. of نَفَلْ , rt. نَفَلْ q.v.

أَنْفَسْ plur. of نَفَسْ A soul, rt. نَفَسْ q.v.

إِنْفَضْ vii. f. of فَضْ q.v.

أَنْكَلْ plur. of نَكَلْ A fetter, rt. نَكَلْ q.v.

أَنْزِمَمْ see لَرْمَمْ

أَنْهِي imperactive of نَهَى q.v.

aor. i. To arrive (the time, with لِ); to be boiling hot. إِنَّى for إِنَّى A fitting time, convenient opportunity, as عَيْرَ نَاظِرِينَ إِنَّهُ 33 v. 53, "Without looking to his convenience." آنَى for آنَى part. act. Boiling hot (water); Fem. آنَى plur. of آنَى for آنَى آنَى آنَى D. S. Gr. T. 1, p. 111, A fitting time, a part of time; آنَى آنَى 20 v. 130, "The hours of the night." آنَى آنَى Time. آنَى آنَى plur. of آنَى آنَى A vessel.

أَنْتِي How, in what way, in what way soever, Where, whence, from whence; D. S. Gr. T. 1, pp. 185 and 205.

إِهْتَرْ viii. f. of هَرْ q.v.

أَهْلُ الْكِتَابِ People, a family or household; The people of the Book, i.e. Jews and Christians, also called أَهْلُ الْذِكْرِ or, Those who have charge of the oracles of God; أَهْلُ الْإِنْجِيلِ Christians, the people of the Gospel; أَهْلُ الْئَارِ The inhabitants of Hell-fire; worthy of (with genitive).

أَهْلَةً plur. of هَلَالْ New moons, rt. هَلْ q.v.

أَهْوَاءً plur. of هَوَى A desire, rt. هَوَى q.v.

أَوْ Or, either, whether, unless; D. S. Gr. T. 1, p. 571, and T. 2, p. 28.

أَوْأَهْ see آنَى for آنَى.

أَوْبَ aor. o. To return. إِيَابٌ n.a. The act of returning. أَوْبَ A sincere penitent, one who frequently returns, one who turns seriously to God. مَآبٌ A place of return.—

أَوْبَ II. To sing the praises of God by saying أَوْبِي ; سُبْحَانَ اللَّهِ fem. imperative.

أَوْبَارْ plur. of وَبَرْ rt. وَبَرْ q.v.

أَوْتَانْ plur. of وَتَدْ rt. وَتَدْ q.v.

أَوْتَمْ pass. viii. f. of وَتَمْ q.v.

أَوْنَانْ plur. of وَنَانْ An idol.

أوْحَى iv. f. of وَحَى q.v.

أَوْدَ for يَوْدُ aor. يَوْدُ for D. S. Gr. T. 1, p. 104,

To bend, oppress by its gravity.

أَوْدِيَة plur. of وَادِي A valley, rt. وَدَى q.v.

أَوْفَى pass. iv. f. of أَنْدِى q.v.

أَوْزَار plur. of وَزَرْ, rt. وَزَرْ q.v.

أَوْسَط see وَسَطْ.

أَوْعَى iv. f. of وَعَى q.v.

أَوْتَى comparative and iv. f. of وَقَى q.v.

أَوْقَدَ iv. f. of وَقَدَ q.v.

أَلَّ for أَوْلَ aor. o. *To return, to be before.* أَلَّ A people, race, family. أَوْلَ, Fem. First, former, prior, the first beginning; أَلَّوْلَون The ancients, those of former days.—**أَرْكَ** II. *To bring back, explain.* تَأْوِيلٌ n.a. Interpretation, explanation, determination (of a dispute).

أَوْلَهُ These; plur. of إِذَا This; D. S. Gr. T. 1, p. 439.

أَرْلَكَ Those; plur. of ذَانَ or ذَانَ That;

D. S. Gr. T. 1, p. 440; أَوْلَنْمُ Those of your's.

أَوْلَوْا Oblique; Fem. أولات; a plural adjective wanting the sing., unless, according to some, it is to be considered as a plural of دُوْرُ Possessed of, endued with, as أَوْلَوْا الْأَبَابُ Those gifted with (understanding) hearts; أَوْلَوْا الْأَمْرُ Those in authority; أَوْلَاتْ حَمْلٌ Women with child. Note. The ل at the end of أَوْلَوْا is what is called أَلِفَ الْوَقَائِيةُ or alif of precaution, to prevent the final و being taken for the conjunction and. أَوْكَى comp. form of adj. fr. وَكَى q.v.

وَكَى see وَكَى أَوْلَيَاءُ

أَنَّ for aor. o. *To be tranquil.* آن A time, moment; آن adv. Now, at this present time.

آه! alas! أَوْاه A compassionate person, one

who shows pity by frequently sighing, and saying ah! or alas!

أَيْأُوْيِ (a verb hamzated and doubly imperfect), To betake one's-self for rest or shelter, have recourse to (with إِلَى 1 pers. sing. aor. with the prefix فَأُوْلَوْيَ سَأَوْيِ; "Then fly!" 2 pers. plur. imperat. D. S. Gr. T. 1, p. 232 note. **آيَاتُ** آيَاتُ A sign, miracle, a name given to the verses of the Korân, each of which is held to be a miracle.

مَأْوَى A place of abode, mansion.—**آوي** IV. To care for, or receive as a guest, provide a refuge or abode for (with acc. and إِلَى); Aor. يُوْلَوْيَ.

إِي Yea, verily; used only in affirming by oath. **أَيْ** pronoun of comm. gend. Whosoever, whichever, Who? which? What? **إِيْمَا** Whichever. **إِيْنِي** a particle prefixed to pronouns in the accus. when "isolated" or not affixed; it is employed in cases where a verb governs two or more pronouns in the accus. one of which cannot be conveniently affixed; D. S. Gr. T. 2, p. 378; also where it is desired to place the pronoun before the verb, as إِيْكَ تَعْبُدُ in the opening chapter; occasionally it is used in addition to the affixed pronoun, as إِيْيَى فَتَنَوْرِى, 2 v. 38, "And I, (or as for me), fear me;" D. S. Gr. T. 1, p. 461.

إِيْبَ n.a. of أَوْبَ for إِيَابَ q.v.

إِيْمَ plur. of أَيْمَ, rt. أَيْمَ for أَيْمَ q.v.

إِيْنَ When?

إِيْتَا n.a. iv. f. of أَتَى q.v.

أَنَّ for أَيْدَ آن for آن aor. i. *To be firm.* سَيْنِ n.a. Strength.—

أَيْدَ II. To strengthen (with acc. and عَلَى or بِ); aor. يُوْتَدَ.

أَيْدِيهِمْ Their hands ; oblique plur. of يَدٌ, rt. يَدُ q.v.

أَيْكَةُ and **أَيْكَةُ** (noun of unity) A wood ; **أَصْحَابُ الْأَيْكَةِ** The inhabitants of a wood near Midian, to whom the prophet Sho'aib was sent.

إِيلَافُ n.a. iv. f. of إِلَفٌ q.v.

أَيَامَى (2nd declension) plur. of **أَيْمَمٌ** An unmarried man or woman, whether single or widowed.

أَيْمَانُ n.a. iv. f. of **أَوْنَ** q.v. **أَيْمَانُ** plur. of **يَمِينٌ**, see **يَمِينٌ**.

أَيْنَةُ plur. of **إِيمَامٌ**, rt. **إِمَامٌ** q.v.
أَيْنَ Where? whither? **أَيْنَا** Wherever, whithersoever; D. S. Gr. T. 1, pp. 185, 194, and 205.

أَيْنَكَ Art thou verily? from **إِنْ** interrogative, and **كَ** the affixed personal pronoun.

أَيْهَا or **أَيْهَاهَا**, Fem. **أَيْهَا** an Interjection, O thou! O ye! etc.; it is followed by the substantive with the definite article **آلٌ**, as **أَيْهَا الْمُؤْمِنِينَ** "O true believers!" **أَيْهَا الْعَبْرِ** 12 v. 70, "O ye of the Caravan!"

أَيْوبُ (2nd declension) Job.

ب

بِ an inseparable preposition, prefixed to the word it governs, which when a noun is put in the genitive; it has divers significations, as In, by, at, with, to, into, upon, for, or by reason of; from, as 82 v. 6, "What hath seduced thee from thy Lord?" It is used with رَاحٌ, جَاءَ, أَتَى and many other verbs to render them transitive, or join them to an indirect complement, thus أَتَى بِهِ "He brought it"; literally, "he came with it." **بِ** is frequently an expletive, when put before the complement of a negative proposition, as 2 v. 69, "God is not negligent"; it is also an expletive in some other cases, as 13 v. 43, "God is an all sufficient witness." For the various usages of **بِ** see D. S. Gr. T. 1, p. 469, *et seq.*

بَابِلُ Babel (2nd declension, D. S. Gr. T. 1, p. 404). **بَدَأَ** for **بَدَأَ** **بَادِي** see **بَادِي**.

بَارِئٌ see **بَارِئٌ**.

بَاعِغٌ see **بَاعِغٌ**.

بَارِزٌ aor. a. **To dig a well.** **بَرِيزٌ** fem. A well. **بَيْشٌ** aor. a. for **بَيْسَ** **To be wretched, miserable;** **بَيْسٌ** for **بَيْسَ** To be bad, miserable; the latter is one of those anomalous verbs, named by the Arabs **أَفْعَانُ الْمَذْحَ وَالْذَّمْ** or "verbs of praise and blame," which are not conjugated, the only inflexion taken by **بَيْسَ** being the feminine **بَيْسَتْ** "She was miserable;" the vowel of the first radical letter is suppressed, and that of the second is put in its place, see D. S. Gr. T. 1, p. 263, and T. 2, p. 221. **بَاسٌ** Severity, vengeance, valour, force. **بَيْسٌ** Grievous. **بَائِسٌ** part. act. Needy. **بَائِسٌ** (Bodily) misfortune.—**إِبْتَاسٌ** VIII. To be grieved (with **بِ**) "Be not grieved," 11 v. 38. **بَتَرٌ** aor. o. **To cut off the tail.** **أَبْتَرُ** (2nd declension) Childless.

بَتَكٌ aor. i. and o. **To cut, cut off.**—**II.** To cut off, with the idea of repetition; **قَلِيلَتِكُنْ** 4 v. 118, "Verily they shall cut off."

بَتَلٌ aor. o. **To cut off, separate.**—**تَبَتَّلٌ** n.a. II form,

A life of complete separation from the world and devotion to God.—**تَبْلِغُ** V. To devote one's self wholly to God's service (with إِلَى), as at 73 v. 8.

بَثَّ aor. i. and o. To disperse, disseminate (with acc. and فِي). **سَبُوتُكَ** **سَبُوتُكَ** Sorrow. Scattered, spread abroad.—**مُنَبَّثٌ** part. pass. VII. f. Scattered abroad.

بَجَسَ aor. i. and o. *To let water flow.*—**أَنْبَاجَسَ** VII. To burst forth (water), see **نَفَجَرَ**.

بَحَثَّ aor. a. To scratch the ground like a hen (with فِي).

بَخَرَ *To slit a camel's ears.* **بَخَارٌ** Plur. **بَخَرٌ** and **بَخَرٌ** The sea, a large body of water; **بَخَارٌ** dual; The two bodies of water, viz., salt and fresh. **بَهِيرَةٌ** Baheera, the name given among the Pagan Arabs to a camel which they turned loose to feed, after slitting its ears.

بَخَسَ aor. a. To diminish, withhold what is due (with acc. of thing and مِنْ of pers. or with double acc.). **بَخَسٌ** A deficiency, small, trifling. **بَخَسٌ** *To slaughter (a sheep) by cutting its throat, to kill one's-self with grief.* **بَاخِسٌ** part. act. One who frets himself to death (with acc. of pers. and عَلَى or أَنْ).

بَخَلَّ aor. a. To be covetous, avaricious, covetous of (with بِ). **بَخَلٌ** Avarice.

بَدَأَ aor. a. To begin, create (with acc. and also with بِ). “And they began (with) you (to assault you),” 9 v. 13.—**أَبْدَأَ** IV. To create, make anew; Aorist **يُبَدِّي**.

بَدَرَ aor. o. *To make haste.* **بَدَرٌ** Bedr, name of a place near Mecca; *The moon when full;* Plur. **بَدَارٌ**. **بَدُورٌ** Hastily.

بَدَعَ aor. a. *To produce something new.* **بَدَعٌ** New, new-fangled. **بَدِيعٌ** The Creator, as maker of

a new creation.—**إِبْتَدَعَ** VIII. To bring forward a novelty.

بَدَلَ *To change.* **بَدَلٌ** For a change.—**بَدَلٌ** II. To substitute, change one thing for another (with acc. or with double acc. and بِ). **تَبَدِيلٌ** n.a. An exchange. **مُبَدِّلٌ** part. act. One who changes.—**أَبْدَلَ** IV. To substitute, give in exchange (with double acc.)—**تَبَدَلٌ** V. To exchange (with acc. and بِ). **إِسْتَبَدَلَ**—**بَدَلٌ** X. To wish to exchange (with acc. and بِ); to put in the place of another (with acc. and غير). **إِسْتَبَدَالٌ** An exchange.

بَدَنٌ aor. o. *To be corpulent.* **بَدَنٌ** A body. **بَدَنٌ** plur. of **بَدَنٌ** 22 v. 37, Camels sacrificed at Mecca.

بَدَأَ aor. o. To begin, to be manifest, to appear (with لِ or مِنْ); to enter the mind; **وَمَدَا لَهُمْ** 12 v. 35, “Then it occurred to them.” **بَدَوْ** A desert. **بَادِيٌّ** part. act., see D. S. Gr. T. 1, p. 111; Plur. **بَادُونَ** A dweller in the country; **بَادِيٌّ آكْرَاءِيٌّ** “At first thought,” 11 v. 29.—**أَبْدَى** IV. To make to appear, show, manifest (with بِ or with acc. and لِ). **مُبَدِّيٌّ** for **مُبَدِّلٌ** part. act. One who makes manifest.

بَذَرَ aor. a. *To sow.*—**بَذَرٌ** II. To dissipate, squander. **مُبَذِّرٌ** Profusely. part. act. A spendthrift.

بَرَأَ aor. a. To be pious, just, act justly towards (with accus. of pers.) **بَرَأَ** Plur. **أَبْرَارٌ** Beneficent, liberal, just, kind; Dry land as opposed to sea.

بَرَأَ Piety, kindness, that which is just and proper. **بَرَأَةٌ** plur. of **بَرَأَ** part. act. Innocent, pious.

بَرَأَ aor. a. To create. **بَرَأَ** Plur. **أَبْرَأُونَ** and **بَرَأَ** Sound, free, innocent; with مِنْ Clear, guiltless of; Ex. **إِنِّي بَرَأَ وَمَا تُشْرِكُونَ** 6 v. 78, “Verily I am innocent of that which ye asso-

ciate (with God)." بَرَآءَةٌ same as بَرِيَّةٌ . بَرِيَّةٌ . بَرِيَّةٌ same as بَارِيَّةٌ part. act. Immunity. بَرِيَّةٌ A creature.

The Maker, Creator, God.—بَرَآءَةٌ II. To absolve, acquit; Ex. 12 v. 53, "I do not absolve myself," (also with acc. and وَنْ). مُبَرَّأٌ part. pass. Absolved.—بَرَآءَةٌ IV. To cure, heal.—تَبَرَّأَ V. To free one's-self, clear one's-self (with وَنْ); 28 v. 63, "We are free (from them and turn) to thee."

برج To eat and drink in large quantities. تُورِجُ plur. of بَرْجٌ A tower, sign of the Zodiac.—تَرْجَجٌ V. To deck one's-self. تَرْجَجٌ n.a. The ornamenting one's-self in an ostentatious manner; Ex. تَرْجَجَ حَنْدَهُ 33 v. 33, "Deck not yourselves with the ostentation of (the time of) ignorance." مُتَسْرِجٌ part. act. Decking one's-self out.

برح To turn to the left, as a deer, which was thought unlucky; and بَرَحَ aor. a. To cease, leave off, quit.

بر aor. o. To be cold. بَرَدٌ n.a. Cold, cool, coolness. بَرَدٌ Hail. بَارِدٌ part. act. That which cools, refreshes.

برز To go forth, as out upon a plain (with إِلَى), or وَنْ; to be manifest (with لِ). بَارِزٌ part. act. One who goes forth; بَارِزَةٌ 18 v. 45, In an extended form, like a plain.—بَرَزَ II. To make manifest (with لِ).

برزخ A partition or interstice, a bar; the abode of departed spirits, Hades; No verbal root.

برص aor. a. To be leprous. أَبْرَصُ (2nd declension) Leprous.

برق aor. o. To shine, and بَرَقَ To be smitten with astonishment, to be dazzled. بَرَقٌ n.a. of بَرَقٌ

Lightning, thunderbolt. إِسْتَبْرَقٌ Brocade, see p. 5.

برك aor. o. To kneel down like a camel, stand firm.

بركات Plur. بَرَكَاتٌ بَرَكَاتٌ Blessings.—بَارِكَ III. To bless (with acc. and with فِي or عَلَى); Pass.

تبارك مُبَارَكٌ part. pass. Blessed.—بُورَكَ VI.

To be blessed; تَبَارَكَ اللَّهُ Literally, "God was blessed," or "Blessed be God;" the Preterite being used for the Aorist in an optative sense in the same way as تَعَالَى q.v. For this use of the Preterite see D. S. Gr. T. 1, p. 169.

برم To twist.—بَرْمٌ IV. To twist together and make firm, to fix, settle (a plan). مُبَرِّمٌ part. act. One who fixes upon a plan, 43 v. 79.

برهن To demonstrate, convince. بُرهَانٌ An evident proof.

بانغ To insert a lancet, rise (as the sun). بازَغُ part. act. Rising.

بس aor. o. To drive gently, to crumble to dust.

بس n.a. A crumbling to dust; بَسَتُ الْجِبَالُ بَسَتُ الْجِبَالُ 56 v. 5, "The mountains shall be crumbled into dust."

بسمر بَسَمَرٌ To do anything out of season, to be of an austere countenance. بَاسِرٌ part. act. Austere and dismal-looking.

بسط بَسَطَ aor. o. To expand, extend, enlarge, stretch, stretch forth (with acc. and إِلَى, or فِي).

بسطة بَسَطَةٌ n.a. Extension, expansion. بِسَاطٌ Excellence, increase of stature. بِسَاطٌ A carpet.

باسط بَاسِطٌ part. act. One who stretches out; بَاسِطُوا أَيْدِيهِمْ 6 v. 93, "Stretching forth their hands;" Literally, "Stretchers forth of their hands;" بَاسِطُونَ is here put for بَاسِطُوا which loses its ن as being antecedent to أَيْدِيهِمْ;

the Alif is added as an Alif of precaution or

أَلْفُ آتِيَّةٍ, the object of which is to prevent the final , from being taken for the conjunction و and ; for the construction see D. S. Gr. T. 2, p. 183. **مَبْسُطَنَانِ** 5 v. 69, part. pass. fem. dual " (His two hands are) stretched out."

سَقَّ *To spit, to be tall.* **بَاسِقٌ** Tall (as a Palm-tree).

بَسْكَلٌ *To look fierce.*—**أَبْسَلٌ** IV. To deliver over to perdition.

بَسْمَ aor. i. *To smile.*—**تَبَسِّمَ** V. Same as **بَسَمَ**.

بَشَرٌ *To peel off the bark.* **بُشْرٌ** and **بَشَرٌ** A bringer of good tidings. **بُشَرٌ** A man, men, human beings; masc. and fem. sing. and plur. **بُشَرَى** Good news; 57 v. 12, "Good news to you ;" ي is replaced by ل before the affixed pronoun, see D. S. Gr. T. 1, p. 118. **بَشِيرٌ** A bearer of good tidings.—**بَشَرٌ** II. (used with accus. of person and ب of the thing, or with أ), To announce good news ; sometimes used ironically ; Ex. 3 v. 20, **فَيَشْرِهِمْ بِعَذَابٍ أَلِيمٍ** "Then announce to them a painful punishment." **مُبَشِّرٌ** part. act. One who announces joyful news.—**لَا شَرَّ** III. To go in unto(a wife).—**أَبْشَرٌ** IV. To receive pleasure from good news (with ب of thing).—**إِسْتَبْشِرٌ**—X. To rejoice, especially in good news (with ب). **مُسْتَبْشِرٌ** part. act. fem. One who rejoices.

بَصَرٌ To see, look at (with ب); to understand. **بَصَرٌ** Plur. **أَبْصَارٌ** Sight, eye-sight, sense of seeing; 16 v. 79, "Like the twinkling of an eye ;" In the plur. it generally means " Eyes." **بَصِيرٌ** Seeing, a Seer, or Beholder, One who sees or understands.

بَصَائِرٌ Plur. **بَصِيرَةٌ** An evidence, evident argument or demonstration ; 12 v. 108, "By a manifest demonstration." **تَبَصَّرَةٌ** A

matter for contemplation.—**بَصَرٌ** II. To make to see, shew, make manifest.—**أَبْصَرٌ** IV. To see, consider, cause to see (with acc. or with ب of pers.) : For two different interpretations of **أَبْصَرٌ** at 18 v. 25, and 19 v. 39 see **أَسْمَعَ** iv. f. of **مُبَصِّرٌ** part. act. One who sees, that which renders evident, or enables one to see, visible, manifest.—**مُسْتَبْصِرٌ** part. act. X. f. A clever and far-seeing person.

بَصَلٌ An onion, and when used in a collective or generic sense, Onions.

بَصَعَ *To cut off a part.* **بَصَعَ** A part, a small number (from 3 to 9 or to 5, or from 1 to 4, or from 4 to 9), also seven ; 12 v. 42, "A few years ;" **بَصَعَ** is here put in the accus. as indicating the circumstance of time, see D. S. Gr. T. 2, p. 69. **بِضَاعَةٌ** A portion of goods, sum of money, merchandize.

بَطْوَ *To be slow.*—**بَطَّا** II. To retard ; **لَمَنْ** **لَمَنْ** **لَمَنْ** 4 v. 74, "And verily there is (a portion) of you who tarry (or cause to tarry) behind."

Note. In cases where the 2nd form of a verb has a neuter signification, the Ellipse of a complement may frequently be inferred ; D. S. Gr. T. 1, p. 133.

بَطْرٌ aor. o. *To split;* **بَطْرٌ** aor. a. To be insolent. **بَطْرٌ** Carelessness, insolence.

بَطْشٌ aor. i. and o. To lay hold, take or seize by force, make an onslaught upon (with ب).

بَطْشٌ n.a. Force, violence, vengeance. **بَطْشَةٌ** Force, power, severity.

بَطْلَ aor. o. To be in vain, perish. **بَاطِلٌ** part. act. That which is vain, false, falsehood, vanity ; **أَلْتَقِ** is the opposite to **بَاطِلٌ**, see 13 v. 18.—**أَبْطَلَ** IV. To cause to be in vain, frustrate,

make ineffectual. مُبْطِلٌ part. act. One who deals in vanities.

بَطَنٌ aor. o. To enter into the inmost parts of anything, to lie hid. بَطَنٌ n.a. Plur. Belly, interior part. بَاطِنٌ part. act. That which is hidden, inner part, inside, interior. بَطَانَةٌ An inner vest; metaphorically, An intimate friend, 3 v. 114; Plur. بَاطِنَاتٌ (2nd declension) Inner linings, 55 v. 54.

بَعَثَتْ aor. a. To send (with acc. and لِ, بِ, and فِي, also with عَلَى); to make manifest, raise up, raise from sleep or from the dead (with acc. of pers.). بَعْثَتْ n.a. The resurrection. مُبَعَّثٌ part. pass. Sent, raised from the dead.—**إِبْعَاثٌ** VII. To be sent. إِبْعَاثٌ n.a. The being sent.

بَعَثَرٌ To scatter abroad, turn upside down, tear forth. **بَعْدَ** aor. i. To be far off, go a long way off, perish; بَعْدَتْ عَلَيْهِمْ آللَّهُةَ 9 v. 42, "The way seemed far to them." بَعْدُ when used as an adverb is indeclinable, Afterwards, again; when employed as a preposition it is used in the Accusative بَعْدُ, or in the genitive if preceded by وَنْ, as وَنْ بَعْدُ After, see D. S. Gr. T. 1, p. 508, and T. 2, p. 152. بَعْدًا A distance; أَذْ بَعْدًا 11 v. 63, "Was it not (said), Away with 'Ad!" بَعِيدٌ Distant, far off, remote, as رَجُحٌ بَعِيدٌ 50 v. 3, "A return remote from the imagination, or from possibility."—**بَاعِدٌ** III. To cause a distance to intervene (with بَيْنَ) as at 34 v. 18.—**مُبَعَّدٌ** part. pass. IV. f. Far removed.

بَعْزٌ To become full grown (a camel). بَعْزٌ comm. gend. A full-grown camel.

بَعْضٌ A portion of anything, some; one another;

Ex. آهِبُوا بَعْضَكُمْ لِبَعْضٍ عَدُوٌّ 2 v. 34, "Get ye down, an enemy one to another;" used for both masc. and fem. and for all numbers. بَعْضَةٌ A gnat; verbal root بَعْضٌ To be stung by gnats.

بَعْلٌ aor. a. To be in a married state. بَعْلُ Baal, a husband; Plur. بَعْلَةٌ.

بَعْتَ aor. a. To come upon suddenly. بَعْتَةٌ On a sudden, suddenly.

بَعْصَاءٌ aor. o. To hate. بَعْصَاءٌ (2nd declension) Violent hatred.

بَعْلٌ A mule; Plur. بَعْلَلٌ Mules.

بَعْسٌ aor. i. To transgress, pass beyond bounds; to seek, desire (with double acc. or with acc. and فِي, or عَلَى); to act unjustly or insolently towards (with عَلَى of pers. or فِي of thing).

بَعْيٌ n.a. Injustice, injury, oppression, iniquity; بَعْيًا In an insolent manner. بَعْيٌ A harlot.

بَعْدَأٌ Fornication. بَاغٌ part. act. for بَاغٌ, see D. S. Gr. T. 1, p. 111, Desiring, lusting.—

إِبْغَىٌ VII. To be fit and proper, becoming, easy, desirable, suitable, expedient (with لِ and أَنْ). إِبْغَىٌ VIII. To desire, covet, seek, seek for (with acc. and فِي, or إِلَى). إِبْغَىٌ n.a. A seeking, desire of.

بَقَرٌ aor. a. To slit open. بَقَرٌ collective noun, Oxen. بَقَرَةٌ comm. gend. An ox, a cow.

بَقَعَ To go away into any country. بَقَعَةٌ A corner of ground.

بَقَلٌ aor. o. To appear, push forth. بَقَلٌ generic noun, Herbs, pot-herbs.

بَاقِيٌّ aor. a. To remain. بَاقِيٌّ part. act. for بَاقِيٌّ D. S. Gr. T. 1, p. 111, Remaining, that which remains, or survives, permanent, constant, the rest; أَبَاقِيَاتٌ آلَالِحَافُ 18 v. 44, and 19 v.

79, "Pious works or words, which are permanent." بِقَيْةٌ A relic, that which is left; Ex. 11 v. 87, "That which is left you by God." Note. The letter ت is occasionally substituted for the ة, see D. S. Gr. T. 1, p. 276, note; 11 v. 118, "Endued with prudence or virtue." أَبْقَى (2nd declension) comp. form, More or most lasting, enduring, permanent.—أَبْقَى IV. To leave remaining, leave alive, suffer to remain. سَبَقَ see إِسْتَبَقُوا.

بَكَّةٌ (2nd declension) Becca, a name of Mecca; see D. S. Gr. T. 1, p. 404.

بَكَّرٌ aor. o. To be early in the morning. بَكَرٌ A virgin, a young heifer; Plur. أَبْكَارٌ Virgins. بَكَرَةٌ In the morning, early in the morning.—أَبْكَارٌ n.a. IV. f. The morning.

بَلْمٌ To be dumb. بَلْمٌ (2nd declension), Plur. بَلْمٌ دُمٌ Dumb.

بَكَى aor. i. To weep, weep for (with acc. or with عَلَى). بَكَى Weeping.—أَبْكَى IV. To cause to weep.

بَلْ A particle which affirms that which follows it, but contradicts or corrects that which went before; thus it may be translated But, not so but, on the contrary, or rather, nay rather, still more, &c. according to the context; for the difference between بَلْ and لَكِنْ see D. S. Gr. T. 1, p. 565.

بَدَدٌ To stay or remain in a place. بَدَدٌ Plur. بَلَدٌ A region, country, territory. بَلَدَةٌ A country, territory.

بَكَشٌ A man of desperate character; there is no verbal root of this word in the first form.—أَبْكَشٌ IV. To be overcome with grief, to be desperate, struck dumb with despair. مُبْكَشٌ part. act. Seized with despair. إِبْلِيسٌ (2nd declension) Iblees, The Devil.

بَلَعٌ aor. a. To swallow up.

بَلَغٌ aor. o. To arrive at, reach, attain one's object, obtain (with acc.), as at 18 v. 75. بَالْغَ part.

بَلَغَ act. Arriving at, bringing to a conclusion, attaining its end, excellent, consummate; Ex. حِكْمَةٌ بَالْغَةٌ 54 v. 5, "Consummate wisdom;"

also, that which is paramount over, أَمْ لَكُمْ أَمْ أَنْتُمْ 68 v. 39, "Have ye any oaths which shall be binding upon us?"

بَلَاغٌ A warning, preaching, that which is published, sent, or brought to any one. بَلِيلٌ Affecting, eloquent. مُبْلِغٌ A goal, perfection, highest pitch.—بَلَغٌ II. To make to arrive, publish, bring (with double acc.).—أَبْلَغَ IV. To cause to reach, bring, deliver a message (with double acc.).

بَلَّا aor. o. To try, prove, experience (with acc. and بِ or فِي), see note to لَّا; aor. a. To become worn with age, to be worn out. بَلَّا A trial.—أَبْلَى IV. To try by experiment.—إِبْتَلَى VIII. To prove by trial or examination, try either by prosperity or adversity (with acc. and بِ), see 89 vv. 14 and 16, where it is used in both senses. مُبْتَلٌ for مُبْلَلٌ D. S.

Gr. T. 1, p. 111, part act. One who proves.

بَلَى Yea, surely, verily, nay but verily, on the contrary; this particle is used after a negative proposition (interrogative or otherwise), and affirms the contrary of such proposition to be the truth; hence it differs from نَعَمْ which assents to the preceding proposition; see D. S.

Gr. T. 1, p. 514.

بَنَانٌ collective noun, The tips of the fingers, see D. S. Gr. T. 1, p. 381; the verbal root is

بَنَنْ To stand fast.

بني aor. i. To build, construct (with acc. and بـ).
بنو or. for **ابن** (علی). A son; Plur. **أبناء**, also, oblique, **بنين**, and when in connexion with a complement **بنو** and **بني**; Dual **أبنان** **بنى** and **بنى**; **أبنى** and **بنين**, or in connexion **أبننا** and **بنى**; **أبنى** and **بنين**. My sons, D. S. Gr. T. 1, p. 459: **بنى** diminutive, A little son. **أبنت** A daughter, see **بنية**; Plur. **أبنات** oblique dual, My two daughters, see **بنى**. Note. In all these words the prefixed لـ, when it does not begin a sentence, is marked with a wesla; D.S.Gr.T.1, p. 66. **بناء** A ceiled roof. **بنان** A builder, architect. **مبني** for **بنيان** A building. part. pass. Built, D. S. Gr. T. 1, p. 108.

بَهَتْ aor. a. To confound. **بَهَشَنْ** Slander, calumny; the root of this word is said to be **بـ**. To be accustomed.

بَحَجْ aor. a. To make joyful. **بَحِيجَة** Beauty, delight. **بَحِيجَ** Beautiful, delicious.

بَهَلْ aor. a. To leave one at liberty.—**إِبْتَهَلْ** VIII. To invoke, imprecate (the wrath of God).

بَهَمْ To wean lambs, or kids; the first form is wanting. **بَهِيمَةُ الْأَنْعَامِ** An animal; **بَهِيمَة** Brute beasts, cattle: the logical root is **بـ** Lambs or kids.

بَاهَ aor. o. for **بـ** To bring back, bring down, take upon one's-self (with بـ); to draw upon one's-self; Ex. 8 v. 16, "He will draw down on himself the wrath of God;" the preterite being used with a future signification; D. S. Gr. T. 1, p. 158. **بَوْقَ** II. To prepare a dwelling for, locate any one (with double acc. also with لـ of pers. and acc. of place, or acc. of pers. and فـ). **مُبَوْأ** A place for dwelling in.—**تَبَوَّقَ** V. To take possession of, occupy a

dwelling, provide a dwelling for one's-self (with acc. of thing and لـ of pers.). Note. **بـ** is one of those verbs which are at the same time concave and hamzated; for the rules for the suppression (or otherwise) of the hamza see D. S. Gr. T. 1, p. 62, et seq.; and also the rules for the permutation of infirm letters.

باب Plur. **أَبْوَابُ** A door, gate.

بَارْ aor. o. To perish, to be in vain. **بُورْ** One who is lost, wicked. **بَوارْ** Perdition.

بَارْ aor. o. To make water. **بَارْ** Heart, mind, thought, intention, condition.

بَاتْ aor. i. and a. To pass the night. **بَيْت** Plur. **بَيْوَاتْ** A house, abode, family. **بَيْتَ** A night attack.—**بَيْتَ** II. To meditate by night, attack by night.

بَادْ aor. i. To go away (from one's friends), perish.

بَاضْ aor. i. To excel in whiteness. **بَيْضَ** collective noun, Eggs; D. S. Gr. T. 1, p. 381. **أَيْضُ**, Fem. **بَيْضاً**; Plur. **بَيْضَ** for **بَيْضَ** D. S. Gr. T. 1, p. 360, White, clear.—**بَيْضَ** IX. To become white (with مـ).

بَاعْ aor. i. To sell. **بَيْعَ** n.a. Interchange by sale, selling, merchandizing, barter. **بَيْعَ** plur. of **بَيْعَة** Churches.—**بَايَعَ** III. To make a contract with, properly, by striking hands (with accus. of person or بـ of thing; also with acc. of pers. and أـ). VI. To sell to one another.

بَانْ aor. i. To be distinct and separate. **بَيْنَ** Between, as **بَيْنَ يَدَيْهِ** "Between his two hands," i.e. before him, in his presence; This word, though commonly used as a preposition, is properly a noun in the accus. meaning an interval, and sometimes a connexion; when preceded by a

preposition it is declined, see D. S. Gr. T. 1, p. 498. **بَيْنَ** Manifest, evident. **بَيْنَتَهُ** An evident testimony or demonstration, evidence, proof. **بَيْانٌ** An exposition, explanation.—**بَيْنَ** II. To show, make manifest, make known, declare, explain, become manifest (with acc. and لِ or with لِ of pers. and أَنْ). **مُبَيِّنٌ** part. act. manifest.—**أَبَانَ** IV. *To make manifest, to articulate distinctly, see 43 v. 52.* **بَيْانٌ** n.a. An argument, clear demonstration, eloquence,

faculty of clearly explaining, explanation. **مُبَيِّنٌ** part. act. That which is manifest, open, perspicuous.—**بَيْنَ** V. To be or become manifest, clear (with لِ or أَنْ or with لِ and أَنْ); to be distinct (with مُوْنَ); to be made known (with لِ); to perceive, as **بَيْنَتَهُ الْجِنُّ أَنْ** 34 v. 13, "The Genii perceived that;" also, to use discernment, or discrimination, vid. 4 v. 96, and 49 v. 6.—**إِسْتَبَانٌ** X. To be manifest. **مُبَيِّنٌ** part. act. same as **مُبَيِّنٌ**.

ت

تَ By ; preposition prefixed as a form of oath to the word **اللَّهُ**, as **نَّالَلَهُ** "By God."

تَابُوتُ An ark.

تَأْزِيمٌ n.a. ii. f. of **أَثْمَ** q.v.

تَأْخِرٌ v. f. of **أَخْرَ** q.v.

تَأْذِنُ v. f. of **أَذْنَ** q.v.

تَأْسِ 2 pers. sing. aor. cond. of **أَسِيَّ** q.v.

تَأْوِيلٌ n.a. ii. f. of **أَلَّ** for **أَوْلَ** q.v.

تَبْ *To cut off, perish.* **تَبَابٌ** Loss.—**تَبِيبٌ** n.a.

II. f. A loss, detriment.

تَبَارُ see **تَبَارٌ**.

تَبَتِيسٌ 2 pers. sing. aor. cond. viii. f. of **بَسَّ** q.v.

تَبَارٌ aor. i. *To break, destroy.* **تَبَارٌ** Destruction.—**تَبَرٌ**

II. To break in pieces. **تَبَسِيرٌ** n.a. Utter destruction. **مُتَبَسِّرٌ** part. pass. Destroyed, broken up.

تَبَرًا v. f. of **بَرًا** q.v.

تَبَرَّجٌ v. f. of **بَرَّجٌ** q.v.

تَبَوَّأٌ v. f. of **بَأَوَّ** q.v.

تَبَعَ aor. a. To follow. **تَبَاعٌ** and **تَبَعٌ** A follower,

one who follows, or attends upon any one.

تَبَعُ Name and title of the king of the Himyarites.

تَبَعٌ A helper, protector.—**أَتَبَعٌ** IV.

To follow, follow up, make to follow (with double acc.); to pursue, prosecute, continue; Ex. 18 v. 83, "Then he continued his way."—**مُتَتَابِعٌ** part. act. VI. f. Successive.—**إِتَّبَعَ** VIII. To follow, follow up. **إِتَّبَاعٌ** n.a. A following after. **مُتَتَابِعٌ** part. pass. One who is pursued.

تَبَيَّنَ v. f. of **بَانَ** q.v.

تَبَيِّنُ n.a. ii. f. of **تَبَّ** q.v.

تَتَرَى or **تَتَرَى** fem. One after another; said to be derived from **وَتَرَ** q.v. see D. S. Gr. T. 1, p. 293.

تَفَيِّتُ n.a. ii. f. of **تَبَتَّ** q.v.

تَجَافَى vi. f. of **جَفَّا** q.v.

تَجَارَةٌ aor. o. *To traffic.* **تَجَارَةٌ** Merchandise, traffic, bargain, merchandizing.

تَجَسَّسٌ v. f. of **جَسَّ** q.v.

تَجَلَّى v. f. of **جَلَّ** q.v.

تَحَاجَضُ vi. f. of **حَاجَضَ** q.v.

تَحَكَّمَ n.a. vi. f. of **حَارَ** q.v.

تَحْتُ *That which is below, the lower part;* This word, which is properly a substantive, is used (*though not in the Korán*) as an adverb, and

is then indeclinable, as مَنْحَتْ Down, below; When employed as a preposition it is put in the accus. مَا مَنْحَتْ الشَّرِي Beneath, as مَنْحَتْ Beneath, as مَا مَنْحَتْ 20 v. 5, "That which is beneath the earth;" If preceded by مِنْ it is put in the genitive, as مِنْ مَنْحَتِه "From beneath it," see D. S. Gr. T. 1, p. 509, and T. 2, p. 152.

حَرَّى v. f. of حَرَى q.v.

حَمْرَى n.a. ii. f. of حَرَى q.v.

حَسَّسَ v. f. of حَسَّ q.v.

حَلَّ تَجَلَّ see حَلَّ.

حَمْوَيْلَ n.a. ii. f. of حَالَ q.v.

حَمِيَّةَ see حَمِيَّة.

خَفَّاتَ vi. f. of خَفَّتْ q.v.

خَحَّالَى v. f. of خَلَّا q.v.

خَافَتَ مَخْفُوتَ see خَافَ.

تَدَلَّى v. f. of دَلَّ q.v.

تَذَلِّيلَ n.a. ii. f. of دَلَّ q.v.

تُرَاثٌ From وَرَثَ q.v. See also D. S. Gr. T. 1, p. 293.

تَرْقَى acc. plur. of تَرْقَة A breast-bone: It seems doubtful whether this word ought not to be derived from رَقَى q.v.

تَرَبَ To have much earth, to hold earth in the hand. تَرَابٌ Earth, dust. أَتْرَابٌ plur. of تَرَبٌ Of the same age. تَرَابٌ (2nd declension) plur. of تَرَبَة A breast-bone. مَسْكِينًا مَسْكِينَةً Poverty; مَسْكِينَةً 90 v. 16, "A poor man intimately acquainted with his mother Earth."

تَرَدَّدَ v. f. of دَرَّ q.v.

تَرَقَّى تَرْزَقَانَ see تَرَقَّى.

تَرَفٌ To enjoy the good things of this life.—
IV. To bestow the good things of this life (with aco. of pers. and فِي). مُتَرَفٌ part. pass.

Endowed with—and hence, enjoying—the good things of this life.

تَرَكَ aor. o. To leave, leave alone, abandon (with acc. and أَحْسَبَ; (عِنْدَ or مِنْ حَلْفِيهِ, عَلَى, فِي) 29 v. 1, "Do men think that they shall be left alone in saying?" i.e. "That it is enough for them to say;" etc. 37 v. 76, "And we left (these words, or this blessing) upon him;" with an ellipse of هَذَا آكِلَامَ or similar words. تَارِكٌ part. act. One who leaves, or leaves out; تَارِكٌ for تَارِكِينَ 11 v. 56, as being antecedent to the word آلهَتَنا, "We will not leave our Gods," D. S. Gr. T. 2, p. 183.

تَرَازُورٌ for تَرَازُورٌ زَارَ, see زَارَ.

تَرَدَّرٌ 2 pers. sing. aor. viii. f. of زَرَّ q.v.

تَرَوَّدَ v. f. of زَادَ for زَوَّدَ q.v.

تَرَيَّلَ v. f. of زَالَ for زَيَّلَ q.v.

سَبَّ تَسْبِيَّهَا see تَسْبِيَّهَا.

فَتَّا تَسْتَقْيَانَ see تَسْتَقْيَانَ.

تَسْتَعِنُ The number nine: For observations on the numerals, see تَسْعَةَ Ninety.

تَسْمَى 2 pers. sing. aor. pass. ii. f. of سَمَّ q.v.

تَسْنِيمٌ Tasneem, name of a fountain in Paradise, said to be so called, because conveyed to the highest part of heaven; from سَنِيمٌ To be tall (a camel).

تَسْوَرٌ v. f. of سَوَرَ for سَوَرَ q.v.

تَسْوِي 3 pers. fem. sing. aor. cond. of سَوَيَّ q.v.

تَشَافُونَ 2 pers. plur. aor. act. iii. f. of شَفَّ q.v.

N.B. There is no difference between the active and passive.

شَارٌ تَشَارٌ see شَارٌ.

تَصْدِيَّةَ n.a. ii. f. of صَدَّ q.v.

صَلَى تَصْلِيَةً n.a. ii. f. of صَلَى q.v.
 إِصْطَلَى see viii. f. of صَلَى.
 نُطَطَّعْ 2 pers. sing. aor. cond. iv. f. of طَاعَ q.v.
 طَمَانْ 2 pers. sing. aor. iv. f. of طَمَانْ quadri-literal verb, rt. طَمَنْ q.v.
 تَطَرَّعْ v. f. of طَاعَ q.v.
 طَارَ تَطَيِّرْ v. f. of طَارَ for طَيِّرَ q.v.
 عَدَا تَعْدَ 2 pers. sing. aor. cond. of عَدَا q.v.
 تَعَسْ To perish. n.a. Destruction; تَعَسَّا لَهُمْ
 47 v. 9, "May perdition seize them."
 نَعَاطَى vi. f. of نَعَطَا q.v.
 تَعْفَفْ n.a. v. f. of عَفَّ q.v.
 غَبَنْ n.a. vi. f. of غَبَنْ q.v.
 تَغَرَّبَ 3 pers. fem. sing. aor. energ. of غَرَّ q.v.
 تَغَيَّطْ n.a. v. f. of غَطَّ q.v.
 تَفَاخَرْ n.a. vi. f. of فَخَرَ q.v.
 فَاتَّ n.a. vi. f. of فَاتَّ q.v.
 تَفَاؤَتْ n.a. vi. f. of تَفَأَوْتَ q.v.
 تَفَقَّهْ To perform the sacred rites at Mecca; also, to cleanse. Two interpretations are given of this word; according to one it means filth, and according to the other, the observance of certain rites and ceremonies imposed upon the Pilgrims at Mecca, among which were cleansing the person, shaving, etc. Thus the phrase لِيَقْضُوا نَحْشَمْ 22 v. 30 may mean, "Let them put an end to their want of cleanliness," or, "Let them complete the rites" above mentioned.
 فَكَهْ تَفَكُّرْ see.
 وَقَى تَقْنِى see.
 وَقَى تَفَاقَةً see.
 قُشْرَى تَفَشِّرْ see.
 نَعْنَى Nature, mud.—أَنْعَنْ IV. To establish firmly. This verb is not found in the primitive form.
 قَالْ تَقَوَّلْ v. f. of قَالْ q.v.

وَقَى تَقْنَى n.a. of وَقَى q.v.
 تَقْوِيمْ n.a. ii. f. of قَامْ q.v.
 تَقَنْ aor. i. To fear. أَنْقَى (2nd declension) comp. form, Greatly fearing, most pious. God-fearing, devout. These words seem to owe their derivation to the viii. f. of وَقَى q.v.
 تَكْنَى for تَكَنْ. 2 pers. sing. aor. cond. of كَانَ q.v.
 تَكَوِيرْ n.a. ii. f. of كَارَ q.v.
 تَلَّ To lay prostrate (with acc. of pers. and لِ).
 لَقَنْ n.a. vi. f. of لَقَنْ q.v.
 لَطَنْ v. f. of لَطَنْ q.v.
 تَلَقَّا n.a. of لَقَنْ q.v.
 تَلَقْنَى v. f. of لَقَنْ q.v.
 تِلْكَ fem. of ذِلْكَ q.v.
 لَهَا تَهْمَى see.
 تَلَّ aor. o. To follow, rehearse, read, declare, meditate (with acc. of thing and عَلَى of pers., also with acc. and فِي). Note. The لِ called لِوقَيَةً, or Alif of precaution, is sometimes found added to the words يَتَلَّوْ and تَتَلَّوْ, though properly only added to servile, to distinguish it from وَ and, D. S. Gr. T. 1, p. 109. أَنْتَلَيَاتْ fem. plur. of تَالِلْ part. act. "Those who read." تَلَّوْةً n.a. A reading.
 لَوْى تَلَوْوا see.
 تَمْ aor. i. To be entire, complete, perfect, fulfilled (with عَلَى of pers.).—أَتَمْ IV. To complete (with acc. and إِلَى or بِ of thing, also with acc. and إِلَى, or لِ of pers.); to perfect, accomplish, fulfil, perform. تَمَامْ n.a. Something complete, perfect; Ex. آتَيْنَا مُوسَى الْكِتَابَ تَمَاماً 6 v. 155, "We gave Moses the Book, a perfect Law," etc. مُصْتَمِمْ part. act. One who makes perfect.

مَثَلٌ plur. of تَمَاثِلٌ plur. of تَمَاثِلٌ see مَثَلٌ.

تَمَارِي vi. f. of مَرَى q.v.

تَمَرُّونَ 2 pers. plur. aor. viii. f. of مَرَى q.v.

تَمَتَّعَ v. f. of مَتَّعَ q.v.

تَمَطِّي v. f. of مَطَا q.v.

تَمَنَّى v. f. of مَنَى q.v.

مَادَ تَمِيدَ see مَادَ.

مَازَ تَمِيزَ for تَمِيزَ see مَازَ.

تَابَ vi. f. of تَنْزَرٌ q.v.

تَاجِي vi. f. of تَجَاجَ q.v.

تَازَعَ vi. f. of تَرَزَعَ q.v.

تَأْوِشٌ n.a. vi. f. of تَأْشِيَّةٌ q.v.

تَأْرِيلٌ n.a. ii. f. of تَرْزَلٌ q.v.

تَفَسَّرَ v. f. of تَفَسَّيَ q.v.

تَكَيِّلٌ n.a. ii. f. of نَكَلٌ q.v.

تَنُورٌ An oven (*a word of foreign origin*); it also means a place whence waters gush forth.

وَأَيِّي see تَيِّنَا.

وَهَنَ see تَهْنِوَا.

تَوَارِي vi. f. of وَرَى q.v.

وَصَّيِّي vi. f. of وَصَّيَ q.v.

تَابَ aor. o. To repent towards God (with إِلَى);

to turn one's-self in a repentant manner; to relent towards men,—as God,—(with عَلَى).

تَائِبٌ part. act. تَوبَةٌ Repentance.

One who repents. تَوَابٌ Very repentant, relenting.

مَتَابٌ A penitent conversion; إِلَيْهِ مَتَابٌ 13 v. 29, "Unto him must be my conversion;" مَتَابٌ is here put for مَتَابِي.

D. S. Gr. T. 1, p. 459.

أَذَى see تُؤْذِنَى.

تَارَةٌ for دَارَةٌ To go round. A time.

تَوَرَّأً The Pentateuch.

وَرَى see تُورُونَ.

وَقَى see تَوْقِنَى.

وَفَقَى see تَوْفِيقَى.

وَكَدَ تَوْكِيدٌ n.a. ii. f. of وَكَدٌ q.v.

وَكَلٌّ v. f. of وَكَلٌّ q.v.

وَلَى v. f. of وَلَى q.v.

أَوَى see تُورِى.

تَيِّمَّمٌ v. f. of يُمَّمَ q.v.

تَيِّنٌ A fig; no verbal root.

تَادٌ aor. i. To wander about distractedly (with فِي).

ث

ثَبَتٌ To be firm, steadfast, constant: ثَابَتٌ part.

act. Remaining firmly fixed, firm, steadfast.

ثُبُوتٌ Steadfast, fixing.—II. To confirm,

set fast, establish (with acc. and بِ). ثَثِيبَتٌ

n.a. A confirmation, establishment.—IV.

To confirm; to keep in bonds, 8 v. 30.

ثَيِّنٌ ثَيَّبَتٌ see ثَيِّنٌ.

ثَبَرٌ aor. o. To keep back, lose, perish. ثُبُورٌ

Destru-
ction. مَثَبُورٌ part. pass. One who is lost.

ثَبَطٌ To keep back, hinder.—ثَبَطَ II. To make slothful.

ثَبَاتٌ 4 v. 72, "In

ثَبَاتٌ To collect, congregate. ثَبَاتٌ bodies;" accus. plur. of ثَبَةٌ the fem. of ثَبَّ for

ثَبَاتٌ A company or body of men. Note. Many

nouns in the fem. sing. lose their third Radical

when it is ة, و, or ي; where they take the

regular form of Plural this Radical is some-

times omitted, and sometimes retained; see

D. S. Gr. T. 1, p. 358.

ثَجَّ aor. o. *To flow.* **ثَجَّاجَ** Pouring forth abundantly. **ثَخْنَ** *To be thick.* — **أَخْخَنَ** IV. *To do something great.*

make a great slaughter (with **فِي**); slay in great numbers (with acc. of pers.).

ثَرَبَ aor. i. *To blame.* — **تَشَرِيبَ** n.a. II. f. Blame. **ثَرِيَ** *To be moist, as the earth after rain.* **ثَرِيٰ** for **ثَرِيٰ** and **ثَرِيٰ**, and with the article **الثَّرِيٰ** The Earth.

ثَعَبَ *To cause to flow.* **ثَعَانٌ** A serpent.

ثَاقِبٌ aor. o. *To perforate, penetrate, shine.* **ثَاقِبٌ** part. act. Shining; 86 v. 3, “The star of piercing brightness,” by some supposed to be Saturn, which is called **الثَّاقِبُ**.

ثَقَفَ aor. a. *To find, catch, take, gain the mastery over (with accus. of pers.).*

ثَكَلَ To be heavy, grievous; to be a grievous matter (with **فِي**). **الثَّكَلَانِي** generally interpreted to mean “men and genii,” as at 55 v. 31, dual of **ثَقَلٌ** **ثَقَلَانِ** plur. of **ثَقَلٌ** **ثَقَلَانِ** *Baggage.* **ثَقَلٌ** A burden. **ثَقَلَانِ** Heavy; Plur. **ثَقِيلٌ** Heavy; Plur. **ثَقَلَانِ** A weight. — IV. To grow heavy, oppress, weigh down. Fem. **مُثَقَّلَةٌ** part. pass. Burdened; 35 v. 19, “If a burdened (soul) cry out;” the word **نَفْسٌ** being understood. — VI. To be borne down heavily, incline heavily downwards (with **إِلَى**); For the employment of those forms which take teschdeed on the first Radical, see D. S. Gr. T. 1, p. 220.

ثَلَّ *To perish.* **ثُلَّةٌ** A crowd, a number of people. **ثَلَّكَ** aor. o. *To take a third part of anything.* **ثَلَّكَ** **ثَلَّونَ** Three (see **عَشَرَ**). **ثَلَّكَ** Thirty. **ثَلَّكَ** One third part; Dual **ثَلَّفَانِ** and in conjunc-

tion **ثَلَّكَانِ** and **ثَلَّكَي** Two-thirds, D. S. Gr. T. 1, p. 415. **ثَلَّكَ** Fem. **ثَالِثَةٌ** Third. Three by three, in threes, or three pairs; Ex. **أُولَى أَجْحَمَةٍ** 35 v. 1, “Having two and three and four pairs of wings;” At 4 v. 3 may be rendered “By threes;” This word is of the second declension, it answers to the Latin *Ternus*; D. S. Gr. T. 1, p. 426.

ثَمَّ aor. o. *To tread.* **ثَمَّ** There, in that direction. **ثَمَّ** Then (after an interval).

ثَمُودُ Thamood, name of an ancient tribe of Pagan Arabians, destroyed for their impiety. This word in the Korân is always of the 2nd declension; see D. S. Gr. T. 1, p. 405.

ثَمَرُ *To bear fruit.* **ثَمَرٌ** Fruit, wealth, possessions. **ثَمَرَةٌ** A fruit; noun of unity or individuality; see D. S. Gr. T. 1, p. 300. — **أَنْمَرُ** IV. *To bear fruit.*

ثَمَنُ aor. o. *To take the eighth part.* **ثَمَنٌ** A price. **ثَمَنٌ** One part out of eight. **ثَمَانٌ** The eighth. **ثَمَانِيَّةٌ** (for **ثَمَانِيَّ**) fem. and masc. Eight; see **عَشَرَ**, see also **مَثَانِي**, rt. **ثَمَانُونَ** Eighty. **ثَمَانِيَّ** **ثَمَانِيَّ** Eighty. **ثَانِيَّ** aor. a. and i. *To bend, fold, double.* **ثَانِيَّ** for **ثَانِيَّ** The second; also part. act. Turning, as 22 v. 9, “One who turns his side,” or “A turner of his side,” i.e. Proud. **إِثْنَانِيَّ** masc. and **إِثْنَانِيَّ** fem., and in the oblique cases **إِثْنَتَيِّ** and **إِثْنَتَيِّ** Two. **إِثْنَتَيِّ** masc. and **إِثْنَتَيِّ** fem., and in the oblique cases **إِثْنَتَا عَشَرَةَ** and **إِثْنَتَيِّ عَشَرَةَ** Twelve; These forms

which admit only the above inflexions are considered as adverbial expressions; D. S. Gr. T. 1, p. 420. **مَثَنِيَّ** By twos, in pairs, two and two; another form of this numeral

(but not found in the Korân) is شَنَّىٰ; These forms are equivalent to the Latin *Binus*; see ثَلَاثٌ. مَثَانِي and with the article الْمَثَانِي A name given either to the whole Korân, or to those passages which are frequently repeated; some interpret it to mean the first chapter, as at 15 v. 87, آتَيْنَاكَ سَبْعًا مِنْ الْمَثَانِي, "We have given thee seven (verses) of those which are to be frequently repeated;" others interpret it to mean the seven long chapters. مَثَانِي for مَثَانِي without the nunnation (Sing. مَثَنِي), is one of those irregular plurals which are of the second declension, with this peculiarity, that in the nominative and genitive they preserve the tanween, as مَثَانِي, but reject it in the accusative, as مَثَانِي.; the latter word occurs at 39 v. 24, where it may be rendered "double or repeated portions;" see D. S. Gr. T. 1, pp. 410 and 111 § 226. The rule as given by the grammarian Motarrezee is as follows: Speaking of those irregular plurals which are of the second declension he says, "If the second of the two letters which follow Alif quiescent happen to be a ي it is suppressed in the nom. and gen. and the tanween

is affixed, but in the accus." ي is retained without tanween." For an explanation of the passage at 39 v. 24 see مُشَاهِدَةٌ, rt. شَهَادَةٌ. Note. Other singulars have also been assigned to إِسْنَانِي.—مُثْنِي, مُثْنَى, مَثَانِي مَثَانِي X. To make an exception, as 68 v. 18, وَلَا يَسْتَثِنُونَ "And they did not make an exception" (by saying إِنْ شَاءَ اللَّهُ أَعْلَمْ).)

ثَابٌ aor. o. *To return.* ثَوَابٌ A reward. plur. of ثَوْبٌ Raiment. مَثَابَةٌ A place of resort. مَثُوبَةٌ A reward, recompense.—ثُوبٌ II. To repay (with double acc.).—أَثَابٌ IV. To reward with, give as a recompense (with double acc.).

ثَارٌ aor. o. *To be stirred up (as dust).*—أَثَارٌ IV. To plough, break up the earth, excite, raise (as dust, clouds, etc.).

ثَوَىٰ aor. i. *To abide in a place.* ثَادٍ for ثَادِي part. act. A dweller. مَثَوَىٰ A dwelling, abode; 12 v. 21, أَكْرَمُوا مَثَوَّاً "Make his abode honourable," see D. S. Gr. T. 1, p. 118.

ثَيْبٌ (no first form) *To have connexion, as a husband and wife.* ثَيْبٌ A woman who has left her husband after the first interview.

جَارٌ aor. a. *To low, supplicate God with groaning*

(with إِلَيْ of pers.).

جَائُوتُ (2nd declension) Goliath.

جَبٌ *To cut off.* جَبٌ A well, cistern.

جَبَّتُ Jibt, An idol, false deity.

جَبَّرٌ *To bind, make fast.* جَبَّارٌ Strong, powerful, gigantic, having absolute power, proud, perverse. الْجَبَّارُ The Mighty One, a name of the Deity.

جِبْرِيلُ The Angel Gabriel.

جَبَّلٌ aor. i. and o. *To form, create.* Plur. جَبَّالٌ

A mountain, and especially Mount Sinai.

جِبْلَةٌ A crowd, multitude; جِبْلَةٌ

أَجْمَلُونَ 26 v. 184, "The former generations;" see D. S. Gr. T. 2, p. 268.

جَبَّنٌ *To be cowardly.* جَبَّانٌ Cowardly; the temple, side of the forehead.

جَبَّة aor. a. *To strike on the forehead.* جَبَّة plur. of جَبَّة A forebead.

جَبَا for جَبَّا aor. a. and i. To collect or gather tribute, or as tribute (with إِلَى of place).

أَجْوَاب Poet. licence for أَجْوَاب plur. of حَائِمَة A cistern, see جَوَارِي, rt. جَرَى; see also إِجْتَبَى.—ثُنَانِي, rt. مَثَانِي VIII. To choose (with acc. and إِلَى or وَمْ or إِلَيْهِ).

جَتْ To cut off.—إِجْتَتْ VIII. To tear up, root up (with acc. and وَمْ قُوَّى).

جَسَّم aor. i. and o. *To lie with the breast on the ground.* جَائِمَة part. act. One lying on his breast.

جَشَّا aor. i. and o. *To kneel.* جَائِيَة Fem. جَشَّا part. act. Kneeling; The Plur. is جَشَّى for جَشُورِى, D. S. Gr. T. 1, pp. 108 and 362.

جَحَدَ To deny, refuse, reject (with بِ).

جَحَم aor. a. *To light a fire.* جَحِيم fem. Hell, hell-fire, any fiercely burning fire.

جَدَّد aor. i. *To be of great wealth or dignity.* جَدَّد Majesty, glory. جَدِيد New. جَدَّد plur. of جَدَّة A track or way on a hill-side.

جَدَّتْ Plur. جَدَّاتْ A sepulchre; no verbal root.

جَدَّر To be covered with pustules, to fence in. جَدَّر Plur. جَدَّر A wall. جَدَّر More fitting or easier, compar. form (2nd declension), D. S. Gr. T. 1, p. 403.

جَدَّل aor. i. and o. *To twist firmly.* In a contentious manner; إِلَى جَدَّل 45

v. 58, "They only propounded this to thee in the hope of a dispute." جَدَّال A dispute.—

جَادَل III. To dispute (with بِ of means and فِي of subject); to dispute with (with

acc. of pers.), as لِيْجَادَلُوكْمٌ 6 v. 121, "That they should dispute with you;" اِنْجَادِلُوكْنٌ اِنْجَادِلَة 7 v. 69, "Will ye dispute with me?" مُجَادِلَة part. act. fem. One who disputes.

جَذَّ To hasten. جَذَّاذ A broken piece; In fragments. مَجْذُوذ part. pass. Broken; غَيْرِ مَجْذُوذ Uninterrupted.

جَذَع To keep without food, amputate. جَذَع Plur. جَذَع The trunk of a Palm-tree.

جَذَّا aor. o. *To stand firm.* جَذَّة A burning coal or firebrand.

جَرَّ aor. o. To draw, drag (with acc. and إِلَى). جَرَّ To wound, gain, acquire for one's-self. جَرْوح plur. of جَرَح A wound. جَوَارِح (2nd declension) plur. of جَارِحة Beasts of prey.—

إِجْتَرَح VIII. To endeavour to acquire; مَالِدِين 45 v. 20, "Those who seek to do evil."

جَرَد To tear off. خَرَاد comm. gend. noun of species, A locust.

جَرَزَ aor. o. To cut off. جَرَز Dry (ground) bare of herbage.

جَرَع To drink (water).—بَخْرَع V. To sip.

جَرَف aor. o. To carry off the whole of anything. جَرَف A water-worn bank of earth.

جَرَم aor. i. To commit a crime, to drive one (into sin, with إِنْ of following verb). جَرَم A sin; لَا جَرَم No doubt! An adverbial expression, D. S. Gr. T. 1, p. 521.—إِجْرَم IV. To be guilty of sin. إِجْرَام n.a. Sin. مُجَرِّم part. act. A sinner.

جَرَى aor. i. To flow, run, happen (with لِ, also with فِي). جَارِي part. act. fem. Running, a vessel; The Ark, 69 v. 11; Plur. جَوَارِي, and with the article مَأْجَوَارِي, for which by Poetic

licence is substituted لَجْوَار both in the nominative and genitive cases, see note on مَثَانِي, rt. ثَنَى; see also D. S. Gr. T. 2, p. 497.

لَجْرَى for مجرى D. S. Gr. T. 1, p. 111, The course of a ship, as مَجْرَاهَا 11 v. 43, "During her course;" D. S. Gr. T. 1, p. 118.

لَجْزَا aor. a. To take a part of anything. لَجْزٌ A part, portion, individuality; At 43 v. 14 the word لَجْزٌ is by some taken to mean "Daughters."

لَجْزَع To pass over, and لَجْزٌ To be impatient. لَجْزُونا Impatiently.

لَجْزَا aor. o. To subdue, and لَجْزٌ aor. i. To satisfy, recompense for good or evil, give as a reward (with double acc. or with acc. or بِ of thing for which reward, etc. is given); to give an equivalent, or make satisfaction for (with عَنْ or with double acc.). لَجَازَى for لَجَازِى part. act. One who makes satisfaction for another (with عَنْ). لَجْزَة Compensation, satisfaction, equivalent, retribution, reward. لَجْزَيَة Tribute, especially that exacted from Jews and Christians.—لَجَازَى III. To reward.

لَجْسَس aor. o. To handle.—لَجْسَسَ V. To inquire curiously into (by handling, etc.).

لَجْسَد To stick to the body (blood). لَجَسَد n.a. A body; عَجْلاً لَجَسَداً 7 v. 146, "A calf in a bodily shape."

لَجْسَم To have a large body. لَجَسَم A body, Plur. أَجْسَامٌ 63 v. 4, "Their Persons."

لَجْعَل aor. a. To place, put, impose, make, appoint, constitute, ordain, attribute (with لِ of pers. and acc. of thing or with double acc. also with acc. and عَلَى, or فِي); to hold, regard or esteem, as at 29 v. 9; Used with أَنْ of following verb at 56 v. 81. لَجَاعِل part. act. He who places, etc.

لَجْفَأ To cast scum and foam upon the bank (a river).
لَجْفَأ Froth, as 13 v. 18, "It passes off like froth."

لَجْفَن To serve up camel's flesh in a large dish.
لَجْفَان plur. of لَجْفَنَة A large dish, trencher.

لَجْفَافِي aor. o. and i. To treat harshly.—VI. To be removed from (with عَنْ).

لَجْلَل aor. i. To be glorious. لَجَلَلَ Majesty.

لَجْلَب aor. i. and o. To drag, excite.—IV. لَجَلَبَ To attack, assault (with عَلَى).

لَجْلَاب (2nd declension) plur. of لَجَلَابَ A large outer covering worn by women.

لَجْلَد aor. i. To wound the skin, scourge. لَجَلَدَة n.a. A flogging, blow with a rod. لَجَلَدَ Plur. لَجَلَود Skins, hides.

لَجْلَس To sit in Eastern fashion, in which respect it differs from قَعَدَة. مَجَالِس (2nd declension) plur. of مَجَلِسَ A place of sitting or assembly.

لَجَلَّ aor. o. To be clear and manifest. لَجَلَّة Banishment.—II. To make manifest, reveal; وَآتَنَّهَا إِذَا لَجَلَّهَا 91 v. 3, "By the day when it reveals her (the Sun) in all her splendour."—V. To appear in glory (with لِ).

لَجْمَع aor. i. and o. To abound. لَجَمَ Much.

لَجْمَع aor. a. To be refractory.

لَجَمَد aor. o. To congeal, to be firm. لَجَمَدَة part. act. That which is firmly fixed.

لَجَمَع aor. a. To collect, gather together, assemble, unite; to have connexion with, marry (with وَأَنْ تَجْمَعُوا بَيْنَ الْأَخْتَيْنِ), as 4 v. 27, "(It is forbidden you) to take two sisters to wife," or "intermarry;" to gather together—against, with acc. and لِ;—at, with acc. of pers. and

لِي or لِي of time; it is also used with acc. and عَلَى as at 6 v. 35, and with بَيْنَ of persons assembled as at 34 v. 25. جَمْع n.a. An assembly, multitude, a gathering together, crowd; 28 v. 78, "Who have amassed (wealth) more abundantly;" Literally, "more abundant in amassing (wealth); " يوم الشّفّى 3 v. 149, "The day of the meeting of the two hosts;" 75 عَلَيْنَا جَمْعَةٌ وَرَأْنَا 17 v. 17, "Upon us devolves the collection (of its scattered sentences), and the proper method of reading it." جَامِعٌ part. act. One who gathers together, etc. جَمْعَةٌ A congregation, as يوم الجمعة The day of the congregation, Friday. جَمِيعٌ Collected, assembled, all, an army; At 36 v. 32 جَمِيعٌ is used for مَجْمُوعٌ, see D. S. Gr. T. 1, p. 540, note: جَمِيعاً adverbially, Altogether, wholly. All, جَمِيعٌ Plur. مَجْمُونُونَ A place of meeting together. مَجْمُوعٌ part. pass. Assembled.— أَجْمَعَ IV. To agree together, concert a plan or design (with أَنْ of following verb); to agree upon (with acc.).— إِجْمَعَ VIII. To be gathered together (with لِ); conspire (with عَلَى). مُجْتَمِعٌ part. act. Gathered together.

جَمْلَ aor. o. To collect, and جَمْلَ To be handsome. جَمَلٌ A camel. جَمَالٌ Grace, elegance; 16 v. 6, "They are a credit to you." جَوْمَلٌ Becoming, decorous, honourable, gracious. جَمْلَةٌ An aggregate, something complete, as a sentence; جَمْلَةٌ وَاحِدَةٌ 25 v. 34, "As one complete and perfect whole." جَمَالَةٌ plur. of جَمَلٌ A camel.

جَنْ جَنَّ aor. i. To be covered; aor. o. To cover (with عَلَى). جَنٌ collective noun, Genii, demons,

spirits, as opposed to men. جَنَّاتٌ Plur. A garden, Paradise. جَنَّةٌ A covering, cloak. جَنَّةٌ Madness, frenzy; used also in a collective sense, or as plur. of جِنْ Genii; see D. S. Gr. T. 1, p. 382. جَنَّاتٌ plur. of جَنِينَ Anything covered, a foetus. جَانٌ A serpent, genius, demon; أبو آل جِنٍ 15 v. 27, for أبو آل جِنٍ "The Father of Devils;" or the part for the whole, Jinn or Genii. مَجْنُونٌ part. pass. Mad, possessed of the Devil.

جَنَبٌ aor. i. and o. To turn aside, cause to turn from or avoid (with acc. and لِ lest). جَنَبٌ 4 v. 4 أَصْاحِبٌ يَاجْنَبُ A side; 40, "The familiar friend;" ما فَرَطْتُ فِي جَنَبٌ 39 v. 57, "What I have neglected (of my duty) towards God." جَنَبٌ 17 v. 85, "He drew aside."— جَنَبٌ II. To cause to turn aside, remove away from (with double acc.).— تَجْنَبٌ V. To turn away or withdraw one's-self from (with acc.).— إِجْتَنَبٌ VIII. To turn aside from, avoid.

جَنَاحٌ aor. a. i. and o. To incline (with لِ). جَنَاحٌ comm. gend. Plur. أَجْنَاحٌ A hand, wing, arm, arm-pit; 15 v. 88, "And behave with humility;" Literally, "Lower thy wing." جَنَاحٌ A crime. جَنَدٌ Plur. جَنُودٌ An army, troops, forces, a host, companions; no verbal root.

جَنَفَ aor. i. To decline; and جَنَفَ aor. a. To deviate (from the truth). جَنَفَ n.a. A swerving from the right way.— مَجْنَافٌ part. ac VI. f. Inclining to evil (with لِ).

جَنَّى aor. i. *To gather (fruit).* جَنَّى for جَنَّى fruit; as جَنَّى أَجْتَمِين 55 v. 54, "The fruit of the two gardens," D. S. Gr. T. 1, p. 110. جَنَّى Fresh (dates) ready gathered.

جَهَدَ aor. a. *To be diligent.* جَهَدَ n.a. A striving with might and main; The words جَهَدَ أَيْمَانُهُم at 5 v. 58 and elsewhere may be translated "Their most binding oaths." جَهَدَ Power, ability; also جَهَدُونَ إِلَّا جَهَدُهُم 9 v. 80, "They find nothing (to give) but the fruit of their labour."—**جَاهَدَ** III. To strive, contend with, fight—especially against the enemies of Islām—(with acc. of pers. and عَلَى أَن, as at 31 v. 14, also with فِي بِ, or لِ). جَاهَدَ n.a. A contending, striving, a going forth to fight (in the Holy War). مُجَاهِدٌ part. act. One who strives, one who goes forth to fight in the cause of Islām.

جَهَرَ aor. a. To be manifest, publish abroad, speak aloud (with بِ of thing and لِ of pers.). جَهَرَ That which is manifest, loud speaking, open and public speaking. حَهْرًا Openly, publicly. حَهْرَةً Openly, visibly, manifestly. جَهَرًا n.a. III. f. In public, openly.

جَهَزَ aor. a. *To rush on a wounded man with intent to slay him.* جَهَازٌ Paraphernalia, things necessary for a journey.—**جَهَزَ** II. To fit out with provisions or other necessaries (with acc. of pers. and بِ of thing).

جَهَلَ aor. a. To be ignorant. جَاهِلٌ part. act. One who is ignorant. جَهُولٌ Very ignorant and foolish. جَهَالَةٌ Ignorance. State of ignorance, condition of the Pagan Arabs before the time of Mohammad.

جَهَنَّم fem. Hell, Gehenna, from the Hebrew הַנּוֹם The Valley of Hinnom, where human

sacrifices were made by fire to Moloch: This word on account of its foreign origin and feminine gender is of the second declension; D. S. Gr. T. 1, p. 404.

جو Air, The Firmament.

جَوَابٌ see جَواب.

جَوَارٌ see جَوار.

جَوَارٌ see جَوار.

جَابَ aor. o. To split, cleave, cut out. An answer, see iv. f.—**أَجَابَ** IV. To return an answer, hence, to hearken to (with acc. of pers. or thing). مُحِبِّ part. act. One who returns an answer, as فَلَيْسَمْ أَلْمَسِيْبُونَ 37 v. 73, "And verily we returned a gracious answer;" Literally, "And verily they who gave the answer were gracious."—**إِسْجَابَ** X. To respond (with لِ of pers. and أَن), to answer, hearken to (with لِ of pers. or بِ).

جَانَ aor. o. *To be good.* جَيَادُ plur. of جَوَادٌ Swift coursers. جُودَتْ "El Judée," A name of Mount Ararat.

جَارٌ aor. o. *To turn aside.* Near, one who is near, a neighbour. جَاثِرٌ part. act. One who turns aside.—**جَاؤَرٌ** III. To be a neighbour, to dwell near (with acc. and فِي). أَجَارٌ—IV. To protect, deliver—from punishment, etc.—(with acc. of pers. and مِنْ); وَلَا يُجَارَ عَلَيْهِ 23 v. 90, "Neither is he protected of any;" Literally, "Neither is it protected over him;" or "is any protection (thrown) over him:" for the use of Passive Verbs in an impersonal manner see D. S. Gr. T. 2, p. 129; see also at مُنْجَارٌ. جَيِّنٌ VI. f. Near to one another.—**إِسْجَارٌ** X. To ask for protection.

جاوزَ aor. o. *To go.*—**جَاؤَرٌ** III. To pass on or over,

to cause to pass over (with بِ of pers. and acc. of thing).—VI. To pass by or over (with عنْ).

جَاسَ aor. o. To search, explore.

جَاعَ aor. o. To hunger. جُوعٌ Hunger.

جَافَ aor. o. To penetrate inwardly, to be hollow.
جَوفٌ The belly, the interior.

جَاءَ aor. i. To come, come to, arrive at (with acc. or with مِنْ, إِلَى, لِ, غَلَى); with بِ it means to come with, i.e. to bring; Like أَتَى it may sometimes be rendered to do or commit (an action), as at 18 v. 70; Pass. جِيَّدٌ some-

وَجِيَّدٌ بِالنَّبِيِّينَ as جِيَّدٌ for جِيَّدٌ 39 v. 69, "And the prophets shall be brought."

Note. In the above form of construction the verb is impersonal, like *Ventum est* in Latin; see D. S. Gr. T. 2, p. 129.—IV. To make to come; hence, to lead or drive (with acc. of pers. and إِلَى).

جَابَ aor. i. To cut out a garment at the neck. جَيْبٌ Plur. جَيْبُوتُ The bosom of a shirt or vest.

جَانَ for جَيْدٌ aor. a. D. S. Gr. T. 1, p. 243, To have a long and beautiful neck. جَيْدٌ A neck.

حَبَّ aor. i. To love. حَبٌّ Grain, corn. حَبَّةٌ noun of unity, One grain. حُبٌّ Love; 2 v. 172, "Out of love for him," i.e. "for God." أَحَبٌ comparative adjective of the 2nd declension, D. S. Gr. T. 1, pp. 324 and 403, More beloved, more pleasing, preferable. أَحَبَّا and with the affixed pronoun أَحَبَّوْا, the hamza being changed into , with da'mma in the middle of a word, D. S. Gr. T. 1, p. 118, plur. of حَبِيبٌ Beloved. مَحَبَّةٌ Love.—II. To render lovely (with acc. of thing and إِلَى of pers.).—أَحَبَّ IV. To love, will, desire, like (with acc. or with أَنْ of following verb).—إِسْأَحَبٌ X. To love, prefer (with acc. and عَلَى).

حَبَّ aor. o. To make beautiful, delight, make joyful. حَبَّارٌ plur. of حَبَّرٌ or حَبَّرٌ A (Jewish) Priest or Doctor.

حَبَسَ aor. i. To restrain, hinder, shut up.

حَبَطَ aor. a. To be vain, fruitless, to perish (with وَسَبَّحَطٌ IV. To render vain; فَيْ or عَنْ أَحَبَطَ—).

47 v. 34, aor. with سَ and prefixed, "And he shall make (their works) of no avail."

حَبَكَ aor. i. and a. To weave well (a garment). حَبَكٌ plur. of حَبَكٌ A way or track; especially, the paths of the Stars.

حَبَلٌ To take a wild beast with a snare or halter.

حَبَلٌ n.a. Plur. حَبَلٌ A rope, vein, compact, or covenant.

حَتَمَ aor. i. To inspire. حَتَمٌ n.a. A decree.

حَتَّى Even to, up to, down to, as far as, until, in order that; This particle is used in four different ways.

1st. It is used as a preposition to indicate a certain term, and when thus employed governs the genitive case, as حَتَّى مَطْلَعِ الْفَجْرِ 97 v. 5, "Until the time of the rising of the dawn."

2ndly. As a conjunction or adverb, meaning "and even," or "up to an extreme point inclusive;" thus it differs from إِلَى, which signifies "Up to," or "As far as, but not including;" Ex. أَكَلَتْ أَسْمَكَةً حَتَّى رَأَسَهَا "I ate

حتى

the fish, head and all ;” if we say **إلى رأسها** we mean “as far as the head, and no further :” No instance of this use of **حتى** occurs in the Korân.

3rdly. As a conjunction serving to connect a proposition with that which precedes it; it then means “until,” and has grammatically no effect on the succeeding proposition; thus at 6 v. 149, **كذلِكَ كذَبَ الظُّولُونَ وَمَنْ قَبَلُهُمْ حَتَّىٰ ذَأْوَا بَاسْنَا** “In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity.” Note. In the Korân it is frequently followed by **إذا**; D. S. Gr. T. 1, pp. 175 and 202, note.

Lastly. It governs a verb in the subjunctive mood, when that verb has a future signification; it then means “until,” or “in order that ;” Ex. 12 v. 80, “I will on no account quit the country, until my Father give me permission ;” It may sometimes bear either interpretation; thus at 49 v. 9. **فَاتَّلُوا أَنْتُمْ تَبْغُونَ حَتَّىٰ يَقْرَئَ إِلَيْكُمُ اللَّهُ أَوْزَانَكُمْ** “Then fight against (that party) which is in the wrong, until (or so that) they return to obedience to God.”

حَتَّىٰ To excite. **حَشِيشًا** Quickly.

حَجَّ To contend with, go on a pilgrimage to (with acc.). **حجّ** n.a. The pilgrimage to Mecca. **حجّ** same as **حجّ**. **حجّ** part. act. One who performs the pilgrimage. **حجّ** plur. of **حجّة** A single pilgrimage, a year. **حجّة** A disputing, cause of dispute, argument; as **حجّةً مُّبَالِغَةً** 6 v. 150, “The conclusive argument.”—**حجّ** III. To dispute about (with **في**); to dispute with (with acc. of pers. and **عِنْدَ** or **فِي**).—**حجّ** VI. To dispute with one another (with **في**, **مُخَاجِجاً**).

حَجَابٌ To cover, shut out. **حَجَابٌ** A veil, curtain. **مُحْجُوبٌ** part. pass. Shut out (with **عَنْ**).

حَجَرٌ aor. o. To hinder (with **عَى**). **حَجَرٌ** n.a. Anything forbidden, unlawful, a wall or dam, understanding; Plur. **حَجَرُورٌ** A bosom, guardianship;

لَذِي أَلْحَجَرٌ 89 v. 4, “For one gifted with intelligence.” **ثَمَودٌ** The country inhabited by the tribe of Thamood; The words **حَجَرًا** occur twice in the 25th chap.; in the 24th verse they appear to mean “Far be it from us,” like “Ne licitum sit;” In the 55th verse they mean “a wall which it is forbidden them (the two Seas) to pass.”

حَجَرٌ Plur. **حَجَرَةٌ** A rock, stone. **حَجَرَةٌ** Plur.

حَجَرَاتٌ A private chamber. **مُحَجَّرٌ** part. pass. Forbidden.

حَجَرٌ aor. o. To make a camel lie down; to restrain (with acc. and **عَنْ**). **حَاجِزٌ** part. act. One who hinders, a bar, dam to keep back water.

حَدٌ aor. o. To sharpen, limit, define. **حَدُودٌ** plur. of **حد** A prescribed limit, ordinance. **حَدِيدٌ** Iron, Plur. **حَدَادٌ** Sharp.—**حَادَّ** III. To hinder, stand in the way of, oppose.

حَدَبٌ To be humpbacked. **حَدَبٌ** An elevation of the ground: Instead of this word which occurs at 21 v. 96 some copies have **جَدَبٌ** signifying “A grave.”

حَدِيثٌ To be new, to happen. **حَدِيثٌ** A novelty, event; something which has lately happened, a story, history, narrative, discourse; **أَهْوَى** 31 v. 5, “The ludicrous tale.”

حَدِيثٌ (2nd declension) plur. of **حَدِيثٌ** Tales, sayings; **يَعْلَمُكَ مِنْ تَأْوِيلِ آلاَحَادِيثٍ** 12 v. 6, “He shall teach thee the interpretation of (dark) sayings;” **جَعَلْنَاكُمْ آلاَحَادِيثٍ** 23

v. 46, "We have made them (idle) tales," or "like a tale that is told."—**حدث** II. To declare, narrate, acquaint (with acc. of pers. and بِ of the thing).—**أحدث** IV. To cause to happen, bring about, produce (with acc. and لِ of pers.). **مُحدث** part. pass. That which is newly produced or revealed.

حَدَقَ aor. i. To surround. **حَدَّاثَنْ** (2nd declension) plur. of **حَدَيْقَةٌ** A garden planted with trees.
حَذَرَ aor. a. To beware, take heed of, fear (with acc. also with أَنْ of the verb). **حَذَرْ** Precaution.
حَذَرَ n.a. Fear. **حَافِرَ** part. act. One who is cautious, provident. **مَحَذِّرٌ** part. pass. That which is to be feared.—**حَذَرَ** II. To caution against (with double acc.).

حرَّ aor. a. i. and o. To become free, to be hot. **حرَّ** n.a. Heat. **حرَّ** A free-man. **حرَّ** fem. A hot wind blowing by night. **حرَّ** Silk.—**حرَّ** II. To free from slavery, devote to the service of God. **حرَّ** n.a. The giving freedom, as 5 v. 9, "The freeing of a neck (from the yoke of slavery)." **مُحرِّرًا** part. pass. acc. "Dedicated to God's service," 3 v. 31.

حَرَبَ aor. o. To spoil one's goods. **حَرَبَ** fem. n.a. War. **مَحَارِبٌ** Plur. (2nd declension) A private chamber; a niche in the wall of a mosque marking the direction of Mecca.—**حَارَبَ** III. To fight against (with acc. of pers.).

حَرَثَ aor. i. and o. To till the ground, sow seed. **حَرَثَ** n.a. A field, cultivated ground, produce of the same, fruits of the earth, tillage.

حَرَجَ aor. a. To be oppressed by closeness or difficulty. **حَرَجَ** n.a. Narrow, a restriction, difficulty, crime.

حَرَّ aor. i. To perforate, intend. **حَرَّ** n.a. A purpose.

حَرَسَ To guard. **حَرَسٌ** collective noun, Guards. **حَرِيصٌ** aor. i. To desire ardently (with على). **عَلَى حَرَصٍ** Greedy, eager (with على). **عَلَى أَحَرَصٍ** superlative form, Most greedy.

حَرَضَ To milk dry, to corrupt one's-self. At the last extremity from disease.—**حَرَضَ** II. To instigate, excite (with acc. and على).

حَرَفَ aor. i. To change. **حَرَفٌ** A verge, margin, manner; 22 v. 11, "After a way, or upon the verge—as it were—(of religion)."—**حَرَفَ** II. To pervert (with acc. and عن).—**مُحَرَّفٌ** part. act. V. f. One who turns aside (with لِ).

حَرَقَ aor. i. and o. To gnash the teeth, to burn. **حَرَقَ** Burning.—**حَرَقَ** II. To burn.—**إِحْتَرَقَ** VIII. To be burnt.

حَرَكَ To refuse what is due, and **حَرَكَتْ** To be moved.—**حَرَكَ** II. To move (with acc. and بِ).

حَرَمَ aor. i. To prohibit. **حَرَمٌ** A holy place, asylum. **حَرَمٌ** plur. of **حَرَامٌ** Prohibited, unlawful, sacred, sanctified, as believers during the Pilgrimage. **الْحَرَمَاتُ** The Sacred Ordinances of God. **مَحَرُومٌ** part. pass. Forbidden; At 51 v. 19 this word seems to mean "Prevented by shame, or a sense of decorum;" at 56 v. 66 and 63 v. 27, "Hindered from enjoying the fruits of our labour."—**حَرَمَ** II. To forbid, make or declare unlawful (with acc. of the thing and على of the pers.). **مَحَرِّمٌ** n.a. Prohibition. **مَحَرَمٌ** part. pass. That which is forbidden or unlawful, declared sacred.

حَرَى aor. i. To decrease.—**مَحَرَّى** V. To seek. **حَرَبَ** To touch. **أَحَرَابٌ** Plur. **حَزْبٌ** A company,

troop, party, sect, Those who side with any one ; أَيْ أَلْحَزَّينِ 18 v. 11, " Which of the two parties ; " Meaning probably The Companions of the Cave or the Companions of آلْرَقِيمِ mentioned in the 8th verse ; آلْحَزَابُ The confederates mentioned in chap. 33 were a body of Infidels, who were leagued together against Mohammad in the War of the Ditch ; Those at 40 v. 31 are the People of Noah, etc. who appear in the next verse, and who were in league against the prophets of their day.

حَزَنَ aor. o. To grieve; **حَزِنٌ** aor. a. To be sad; to be grieved about (with **عَلَى** of pers. or thing).
 ۚ ۖ and ۚ ۖ n.s.a. Grief sorrow.

حَسِّيسٌ aor. o. *To parch up, utterly destroy.* حَرَنْ and حَرَنْ ns.a. *Grief, sorrow.*
أَحَسْ IV. *To perceive, find, be aware of, feel (with وَرْنْ, or with acc. and وَرْنْ).* **مُحَسِّسٌ**—V. *To make inquiry after (with وَرْنْ).*

حسب aor. o. *To reckon*; حسب aor. a. aud i. To think, imagine, to be of opinion, calculate (with acc. of thing, also with or without ان before following verb); see D. S. Gr. T. 2, pp. 74, 296, and 580, also 127, *note*. حسب n.a. One who suffices, a sufficiency, or that which one is obliged to regard as sufficient; Ex. فحسبة جهنم 2 v. 202, "And Hell shall he his sufficient reward;" حسبنا الله 9 v. 59, "God is all-sufficient for us." حاسب part. act. One who reckons, or takes an account, an accomptant. حساب Plur. A reckoning, computation, account: بغير حساب 2 v. 208, "Without measure;" حسابية 69 v. 20, "My account," for حسابي; The ة at the end of this word is cailed هاء الوقف; The affixed

pronoun **ی**, is here written and pronounced **ی**, as is frequently the case; D. S. Gr. T. 1, p. 459. **حَسِيبٌ** One who takes an account. The word **حُسَيْبَانٌ** besides being the plural of **حَسَابٌ** is also used as a collective noun meaning Darts or lightning, and it is in this sense that it is employed at 18 v. 38.—**حَاسَبَ** III. To call to account for (with acc. of pers. and **ب**). **احْتَسَبَ** VIII. To calculate upon, expect.

حَسْدٌ aor. i. and o. To envy (with acc. of pers. and على of thing). حَاسِدٌ part. act. One who envies. **حَسْدٌ** Envy.

حَسْرٌ aor. i. *To lay bare, to be weary.* **حَسْرَةٌ** Plur. **حَسَرَاتٍ** D. S. Gr. T. 1, p. 355, Sighing, cause of sighing; يَا حَسْرَتِي 39 v. 57, "Ah! my sighing, (ah me!)" Expressions of this kind are spelt and pronounced in a variety of ways, D. S. Gr. T. 2, p. 90. **حَسِيرٌ** Fatigued. **مَحْسُورٌ** part. pass. Stripped, destitute.—**اسْخَبَسْ** X. To be worn out with fatigue.

حُسُوم The usual acceptation of this word is A succession of unlucky nights; At 69 v. 7 the phrase **لَمَائِيَةً أَثْيَامَ حُسُومًا** may be interpreted "For eight days in miserable succession."

وَحَسْنٌ **and حَسْنٌ** To be good or beautiful; in the latter of these forms the verb is employed in a manner similar to the verbs of praise and blame **وَحَسْنٌ أَوْ لَا يَكُونُ رَفِيقًا**. Ex. 4 v. 71, "They are excellent (in point of) company;" At 18 vv. 28 and 30 two different forms of construction occur in the same sentence, as **يَعْمَلُوا ثَوَابًا وَحَسَنَاتٍ مُرَتَّبًا** "How delightful is their reward, and how delicious their couch;" D. S. Gr. T. 2, p. 223 *et seq.* **حُسْنٌ** Goodness, beauty, excellence, kindness. **حُسْنٌ** Beautiful,

good, fair, gracious, handsome. حَسْنَةٌ A good thing, a benefit, good, a good work. حَسَانٌ masc. and fem. plur. of حَسِينٌ Beautiful; حَسَانَاتٍ 55 v. 70, "(Damsels) exquisite and beautiful." أَحْسَنُ (2nd declension) comp. form, not used adjectively in conjunction with a substantive, as رَجُلٌ أَحْسَنُ, but with the substantive understood; Better, best, more or most excellent. Note. Words of the second declension when in connexion with a complement take the three inflexions, thus يَأْخُذُهُ أَحْسَنَهُ 7 v. 142, where the pronoun refers to أَلْوَاحٍ. حُسْنٌ fem. of أَحْسَنُ, when used substantively means a good action, good thing, happy state, happy end; Dual الحَسَنَيَّانِ and in the oblique cases الْحَسَنَيَّيْنِ 9 v. 52, "The two most excellent things," viz. Victory and Martyrdom; For the Rules which govern adjectives in the comparative form I must refer the reader to D. S. Gr. T. 2, p. 301 *et seq.*—أَحْسَنٌ IV. To do well, act uprightly, act with kindness (with بِ, or with إِلَى or لِ of the pers.); to render agreeable, make beautiful (with acc. of thing and لِ of pers.). إِحْسَانٌ n.a. A doing good, a kind action, kindness, well-doing. مُحْسِنٌ part. act. One who does well, acts righteously, a righteous man.

حَشَرٌ aor. o. and i. To gather together, and hence, to raise from the dead, to banish (with acc. and إِلَى or عَلَى, used in the Pass. with لِ or إِلَى). حَشَرٌ n.a. An assembly, banishment, emigration; at 59 v. 2 the words لَوْلٌ آلَعَشْرٌ refer to certain Jews who were banished by Mohammad. حَاشِرٌ part. act. One who assembles. مُحَشِّرٌ part. pass. Gathered together.

حَصَبٌ aor. i. To scatter gravel, cast into the fire. حَصَبٌ That which is cast into the fire, fuel. حَاصِبٌ A violent wind bringing with it a shower of stones. حَصَمٌ To become manifest. حَصَدٌ aor. o. and i. To reap. حَصَادٌ n.a. A reaping, harvesting. حَصِيدٌ Harvest, mown down, utterly destroyed. حَصَرٌ aor. o. To bring into difficulty, besiege; aor. a. To be restricted, hindered (with أَنْ of the following verb). حَصِيرٌ Chaste. A Prison.—أَحْصَرٌ IV. To prevent, keep back —from a journey, etc.—(with فِي). حَتَّلٌ To be over and above, to be manifest.—أَحْتَلٌ II. To make manifest. حَصَنٌ To be strongly fortified, and حَكَنٌ To keep at home. حَصُونٌ plur. of حَصْنٌ A fortress.—مُحَصَّنٌ part. pass. II. f. Fenced in, fortified.—أَحْصَنٌ IV. To keep safe (with acc. and مِنْ), or in safe custody, to marry. مُحَصِّنٌ part. act. One who is chaste or continent. مُحَصَّنَةٌ part. pass. fem. A married woman, one who is chaste and modest.—أَحْصَنٌ n.a. V. f. Chastity. حَصَى aor. i. To strike with a pebble. أَحْصَى for أَحْصَى comparat. form, Clever in calculating (with لِ of the thing calculated); D. S. Gr. T. 2, p. 310.—أَحْصَى IV. To number, calculate, compute, take an account of, know. حَصٌّ aor. o. To incite any one, instigate (with على). على VI. To urge one another (with على). مَحَاصِنٌ — حَضَرٌ aor. o. To be present to, or present at, stand in presence of (with acc. of pers. or thing); to hurt, as at 23 v. 100, (for أَنْ يَحْضُرُونِي) "Lest they hurt me;" D. S. Gr. T. 1, p. 570. حَاضِرٌ part. act. One who is present at, present, close upon, as حَاضِرَةً آلَبَحْرٌ

7 v. 163, (The town) "close upon the sea," viz. The town of Elath, about which a fable is here told, and which is also referred to at 2 v. 61. أَخْسَرٌ IV. To present, bring into the presence of, cause to be present, put forward (with double acc.). 4 أَخْسَرَتْ أَلْأَنْفُسَ أَلْشَحَّ v. 127, "(Men's) souls are prone to—Lit. are made to be present with—covetousness:" see De Sacy's observations on the construction of the Passive Voice, Gr. T. 2, p. 123. مُخْضَرٌ part. pass. One who is made to be present, brought forward, given over to (punishment). مُخْتَسِرٌ Made present, part. pass. VIII. f. This word occurs at 54 v. 28, كُلُّ شَرِبٍ مُخْتَسِرٌ; The passage is rather obscure, but it seems to imply that each portion of water should be divided among those who were present; viz. The She-Camel and the Tribe of Thamood on alternate days; see also 26 v. 155.

حَدَّ aor. o. To put down. حَطْةٌ A putting down, remission (of sins), forgiveness; A word by some thought to signify the profession of faith مُؤْمِنٌ إِلَهٌ إِلَّا اللَّهُ يَرَى.

حَطَّ aor. i. To abound in wood. حَطَّ Fire-wood, fuel.

حَطَّامٌ aor. i. To break into small pieces. حَطَّامٌ That which crumbles away through dryness. مَعْصَمَةٌ A name of Hell.

حَظٌّ aor. a. To be in good circumstances. حَظٌّ n.a. A part, portion, a fortune, good fortune.

حَظَرٌ To prohibit, hinder. مَحْظُورٌ part. pass. Hindered.—مُحَذِّرٌ part. act. VIII. f. One who builds a fold for cattle.

حَفَّ aor. i. To surround (with acc. and بِ). حَافٌ part. act. One who goes round about.

حَفَدَّ aor. i. To run hastily, minister. حَفَدَّةٌ

Daughters, Grandchildren: a collective noun; D. S. Gr. T. 1, p. 382; or it may be a plural of حَانِدٌ.

حَقَّرٌ To dig. حَقَّرَةٌ A pit. حَافِرَةٌ A beginning, original state, former condition.

حَفَّيْنَةٌ aor. a. To keep, guard (with acc. and مِنْ); to take care of. حَفَّةٌ n.a. A guarding, a keeping; حَفَّاظًا As a guard. حَافِظًا part. act. One who guards, keeps watch; a guardian, keeper (with acc. or with لِ). حَفَّاظَةٌ an irregular plur. of حَافِظٌ Guardian (Angels). حَفَّيْنَةٌ same as حَافِظَةٌ, used with عَلَى in the sense of watching over evil doings; at 50 v. 31 it is used in the sense of one who keeps (God's commandments). مَحْفُوظٌ part. pass. Kept, well-guarded. حَافَّةٌ III. To observe strictly (with عَلَى). مَسْحَفَةٌ X. To commit to one's keeping, or one's memory.

حَفَّيْنَةٌ aor. a. To go barefoot, honour greatly. حَفَّيْنَةٌ Thoroughly acquainted (with عَنْ); gracious, kind (with بِ).—أَحْفَى IV. To be importunate towards any one (with acc.).

حَقَّتْ aor. i. and o. To be right, just or fitting, worthy of, to be justly due to (with عَلَى); كَثِيرٌ حَقٌّ; (عَلَى) عَلَيْهِ الْعَدَابُ 22 v. 18, "Many deserve punishment;" Literally, "Many (a man), punishment is justly his due;" At 84 vv. 2 and 5 the verb appears in its passive form حَقَّتْ (pret. for fut.), which may mean "It shall be treated according to its deserts," or "shall be verified and certainly known;" the active voice having these significations as well as those above given. حَقٌّ That which is right and proper, just, true, justice, a right, just due, need, duty, such as payment of a debt; Ex. 2 v. 282, "He upon whom

is the duty (of payment of the debt);” it also means Truth, The Truth, One of the Names of God. أَحْقَنْ خَيْرٌ Fitting, just. (2nd declension) compar. More worthy, more just, truer. آلِعَانَةُ The Inevitable, the day of Judgment.—أَحْقَنْ IV. To justify, verify (with acc. and بِ).—إِسْأَحَقَ X. To be worthy, adjudge worthy; to be guilty of (with acc. of thing), or think guilty (with عَلَى of pers.), in both which senses it occurs at 5 v. 106.

حَقْبَ To suffer from a retention of urine, to be withheld (rain, etc.). A long space of time, space of eighty years; Plur. أَحْقَابَ.

حَقَّفَ To lie among crooked or winding sands.

أَلْحَقَنْ The winding sands; name of a province of Arabia, formerly inhabited by the tribe of 'Ad; plur. of حَقَّفَ.

حَكَمَ aor. o. To exercise authority (with عَلَى); to judge, judge between (with بَيْنَ of pers. and بِ of thing); to give judgment in favour of (with لِ of pers. and بِ of thing): when it means to give an adverse judgment it takes عَلَى of pers. أَحْكَمْ آجَاهِلِيَّةً judgment, wisdom; 5 v. 55, “Do they then desire the judgment of the days of ignorance?” i.e. To be judged according to the laws of Paganism; a rule of judgment, as 13 v. 37, “We have sent it—the Korân—down as a rule of judgment in Arabic.” أَنْزَلْنَاهُ حَكْمًا عَرَبِيًّا A judge. حَكَمْ Plur. حَاكِمُونَ and حَكَامُ part. act. One who judges, a judge. حِكْمَةُ Wisdom. حَكِيمٌ Wise, knowing. أَحْكَمْ comp. and super. More or most knowing or wise.—أَحْكَمْ II. To take as judge (with acc. of pers. and فِي).—أَحْكَمْ IV. To confirm; The Passive أَحْكَمَ occurs at 11 v. 1, and has been variously interpreted;

Sale renders it “Are guarded against corruption.” مُحَكَّمٌ part. pass. This word also admits of divers interpretations; a chapter is said to be مُحَكَّمٌ when it is not abrogated by any subsequent revelation; it also means clear and perspicuous, void of ambiguity; at 3 v. 5 the verses called آيات مُحَكَّماتٍ, or those which are clear and are to be taken in their literal sense, are distinguished from those which are allegorical and figurative; the former are said to be أم الْكِتَابِ “The mother—or ground-work—of the Book.”—حَكَامٌ VI.

To go together to judgment (with إِلَى).

حَلَّ aor. o. To untie—a knot—with acc. and مِنْ; aor. i. and o. To fulfil the rites and ceremonies required of a pilgrim, to become حَلَّ after being أَحْرَمْ; to be lawful (with لِ of pers. and أَنْ of verb); to descend, alight (with عَلَى); to settle in a place. حَلٌ Anything lawful, an inhabitant. حَلَّ Lawful, One who has performed all the rites and ceremonies of a pilgrim. حَلَّلُ plur. of حَلِيلٌ A wife. دِسْلَلَةُ Dissolution of a vow. مَحْلٌ Place of sacrifice.—أَحْلٌ IV. To render lawful, allow, allow to be lawful, allow to be violated (with acc. of thing and لِ of pers.); to violate; to cause to descend or settle (with double acc.). مَحْلٌ part. act. One who considers lawful that which God has declared to be unlawful; Ex. غَيْرَ مَحْلٍ آصِيدٌ 5 v. 1, “Not violating the prohibition against the chase while ye are on a pilgrimage:” مَحْلٍ being in conjunction with مَحْلِينَ آصِيدٌ is here put for غَيْرَ مَحْلٍ آصِيدٌ.

حَلَّ aor. i. To swear (with لِ of pers. and بِ of object of the oath, also followed by لَوْ or إِنْ or لَوْ of

verb, or by عَلَى of the thing sworn); Ex. 58 v. 15, "They swear to a falsehood." حَلَفَ A great swearer.

حَلَقَ aor. i. To shave.—مُحْلِقٌ part. act. II. f. One who shaves.

حَلَقَ To cut the throat. حَلَقَوْمُ The throat.

حَلَمَ To dream. حَلَمُ A dream; Plur. أَحَلَامٌ. حَلَمٌ Understanding; Plur. أَحَلَامٌ. حُلُمٌ Puberty. حَلِيمٌ Kind, gracious, intelligent.

حَلَّi aor. i. To adorn with ornaments. حِلَيَةٌ Ornaments, trinkets; This word is used in the Korân as a collective noun, or it may be an irregular Plur. of حَلَّi, which also takes حَلِيَّ, D. S. Gr. T. 1, p. 382.—حَلَّi II. same as حَلَّi (with acc. of thing, or with وَنْ).

حَمَ Letters prefixed to the 40th and six following chapters of the Korân, see آتٍ.

حَمَ aor. o. To heat. حَمِيمٌ Boiling hot water, a near relative or friend.

حَمَّا To clean out mud from a well. حَمَّا Mud. حَمِيمَةٌ fem. of حَمِيمٌ Muddy, composed of mud.

حَمَدَ aor. a. To praise. حَمَدٌ n.a. Praise. حَابِدٌ part. act. One who praises. حَمِيدٌ Worthy of praise. أَحَمَدٌ A name of Mohammad, Most praiseworthy, renowned. Note. By a perversion of the Gospel, the Mussulman Doctors teach that the Comforter promised under the name παράκλητος was the περικλυτός or Renowned Mohammad; see Gr. Test. S. John xvi. v. 7. مُحَمَّدٌ part. pass. Praised, lauded.—مُحَمَّدٌ part. pass. II. f. Much-praised, highly lauded, Mohammad.

حَمَرٌ aor. o. To pare a thong of leather. حَمَارٌ An ass; Plur. حُمَرٌ and حَمِيرٌ. حَمَرٌ plur. of حَمَرٌ Red.

حَمَلَ aor. i. To carry, bear, bear away, load, charge with, impose a burthen (with acc. of thing and فِي or عَلَى); to attack any one (with عَلَى of pers.); to conceive, be with child, undertake (a duty), provide with carriage and other necessaries of a journey, as at 9 v. 93.

حَمَلَ n.a. Plur. أَحْمَالٌ A burthen, foetus in the womb, time during which the foetus is in the womb, as at 46 v. 14. حَمَلٌ A burthen, load. حَامِلٌ part. act. One who carries;

"فَاتَّحَامِلَاتِ وَقَرَا" And by those which bear a load," i.e. The clouds bearing a load of rain, or women bearing a burthen in their wombs, or the winds which bear the clouds, 51 v. 2.

حَمَانَةٌ A woman who carries much or frequently, a portress. حَمُولَةٌ A beast of burthen.

حَمَلَ II. To impose a burthen on (with double acc.), charge one with (a duty).—إِحْتَمَلَ VIII.

To take a burthen on one's-self, bear a burthen.

حَمَى aor. i. To defend; and حَمَى aor. a. To be hot. حَامِي Hâme, name of a camel concerning which certain superstitious usages were observed by the Pagan Arabs. حَاوِيَةٌ fem. of part. act. That which is burning hot. حَمِيمَةٌ fem. of part. act. Affection, cant.—أَحَمَى IV. To make hot; 9 v. 35, "It i.e. the money—أَلْدَرَاهِمْ وَالدَّنَانِيرُ—shall be made hot;" Literally, It shall be made hot upon it, D. S. Gr. T. 2, p. 129.

حَنَنَ aor. i. To emit a sound as a she-camel towards her young; to be moved with pity. حَنَانٌ Mercy. حَنِينٌ Honein, Name of a valley near Mecca, where a battle was fought by Mohammad.

حَنَثَ aor. a. To break one's oath. حَنَثٌ Wickedness.

حَنْجَرٌ To cut the throat. حَنَاجِرُ (2nd declension) plur. of حَنْجَرٌ A throat.

حَنَدٌ aor. i. To roast. حَنِيدٌ Roasted.

حَنَفَ aor. i. To incline. حَنَافٌ Plur. (حَنَافَةٌ) (2nd declension) Inclining to the right Religion, orthodox.

حَنَكٌ aor. i. and o. To put a bit upon a horse.— إِحْتَنَك VIII. To bring into subjection, utterly destroy; ۱۷ v. 64, "Verily I will bring his posterity under my authority;" or, "I will destroy them utterly" (as locusts destroy everything where they alight).

حَابٌ aor. o. To sin. حُوبٌ n.a. A sin.

حَاتٌ aor. o. To fly around. حُوتٌ A fish; Plur. حِيتَانٌ.

حَاجٌ aor. o. To be in want of. حَاجَةٌ Something necessary, a necessity, a thing, matter, wish, a want; إِلَّا حَاجَةً فِي لَئِسِ يَعْقُوبَ 12 v. 68, "Except for the sake of a wish (or to gratify a wish) in Jacob's mind."

حَازٌ aor. o. To drive quickly.— إِسْأَحُونَ X. To get the better of (with عَلَى). Note. Some verbs whose second Radical is ح, may be conjugated either regularly or irregularly in the 10th form.

حَارٌ aor. o. To return. حُورٌ plur. of حَوْرَاءٌ fem. of حَوْرٌ both nouns of the 2nd declension, D. S. Gr. T. 1, p. 360; Houris, a name given to the Maids of Paradise on account of the splendour of their black eyes; the word is derived from حَوْرٌ a form of حَارٌ D. S. Gr. T. 1, p. 246, the exact meaning of which is somewhat a matter of dispute, but which is properly applied to the blackness of eye seen in a gazelle; The words حُورٌ عَيْنٌ which occur several times are generally translated "(Damsels) having large black eyes;" Literally, "Black-eyed (damsels) with

large eyes," see عَيْنٌ حَوَارٌ Disciples or Apostles of Christ; This word is by some supposed to be of foreign origin; by others it is derived from حَارَ, one of the meanings of which is to whiten clothes by washing, the Arab commentators pretending that the Apostles were Fullers by trade.— حَارَرٌ III. To reply to in an argument (with acc.)— مَحَاوِرٌ n.a. VI. f. An argument between two or more persons. حَازٌ aor. o. To gather together to one's-self.— مُحَاجِرٌ for مُحَاجُوزٌ D. S. Gr. T. 1, p. 105, part. act. V. f. One who goes aside or retreats (with إِلَى).

حَاشٌ aor. o. To beat for game; حَاشٌ in the Korán is used adverbially, and means far be it, as لِلَّهِ "Far be it from God," or "God forbid," D. S. Gr. T. 1, p. 532.

حَاطٌ aor. o. To guard.— أَحَاطَ IV. To surround, encompass, comprehend (knowledge), and hence to know (with بِ of thing); إِلَّا أَنْ يُحَاطَ بِكُمْ 12 v. 66, "Unless ye be prevented," or "compassed about (by some hindrance); The verb is here impersonal with an ellipse of the subject, a common construction both in Arabic and Latin, D. S. Gr. T. 2, p. 129. مُحِيطٌ part. act. One who encompasses, or comprehends.

حَالٌ aor. o. To be changed, to pass by, go between; Pass. وَحَيْلٌ بَيْنَهُمْ وَبَيْنَ مَا يَشَهُونَ ; حَيْلٌ 34 v. 53, "It (a bar) shall be passed between them and what they long for;" The verb is here used impersonally, D. S. Gr. T. 2, p. 129. حَوْلٌ and حَوْلٌ دُونٌ adverbial expressions meaning round about, and from around, see دُونٌ and دُونٌ حَوْلٌ . مِنْ دُونٍ n.a. Power, a year. حَوْلٌ A change. حِيلَةٌ A plan, contrivance.— مَحْوِيلٌ II. f. A change, a turning off, or turning away.

حوی aor. i. *To collect.* حَوَىٰ (2nd declension) for حَوَىٰ D. S. Gr. T. 1, p. 111, plur. of حَوَىٰ Intestines. أَخْوَى Dark-coloured, from another form of حَوِى To be dark-coloured as dead herbage; Fr. "Feuille morte."

أَخْيَى or حَيَى for حَيِى aor. i. a doubly imperfect verb, aor. for يَحْيَى To live (with فى). حَيَى Plur. أَحْيَى Living, He or that which liveth, alive. حَيَّة A serpent. حَيَاة or حَيَّة, or more correctly حَيَّة Life. حَيَوانُ Life (eternal). مَحَى for مَحَى John. بَحْيَى My life, D. S. Gr. T. 1, p. 111.— II. To salute (with ب). مَحَيَّة n.a. A salutation.— أَحْيَى or أَحْيَى IV. To preserve one's life, restore to life, give life (with acc. and ب or with double acc.); يُحَسِّنُ for يُحَسِّنُ 26 v. 81, "He will restore me to life." مَحَمِّي for مَحَمِّي part. act. One who restores to life.— إِسْحَاسِي X. To save alive; to be ashamed (with وَنْ of thing or with أَنْ of verb). إِسْحَاسِي Bashfulness.

منْ حَيْثُ Where, wherever, whither; From whence soever, from the place whence, or of the place where, from the time when, in a

مانر which; حَيْثُ مَا Wheresoever; although strictly speaking a noun, is indeclinable, and is always found as an adverb and as antecedent to some complement either nominal or verbal, D. S. Gr. T. 2, p. 146.

حَادَ aor. i. To avert (with وَنْ).

حَارَ (2nd declension) for حَيْرَ aor. a. *To be astonished.* حَارَ Distracted.

حَاصَ aor. i. *To turn aside.* مَحَيِّصُ A place or way of escape.

حَاصَ aor. i. To have her courses (a woman). مَحَيِّصُ The monthly courses of a woman.

حَافَ aor. i. To be unjust (with عَلَى).

حَاقَ aor. i. To surround, hem in, compass about (with ب of pers.).

حَانَ aor. i. *To arrive (the time).* حَينٌ Time, as حَينٌ 76 v. 1, "A space of time;" وَنَ الْدَّهْرِ عَلَى 28 v. 14, "In a time of negligence," i.e. When the people were not mindful of him. حَينٌ When, at the time of; throughout the Korân when used in this sense حَينٌ is indeclinable, D. S. Gr. T. 2, p. 149; At 11 v. 5 the words أَذْلَكَ حَينٌ belong properly to the next verse. حِينَيْدُ Then, at that time, compounded of حَينٌ and إِذْنٌ or إِذْنًا, D. S. Gr. T. 1, p. 521.

خ

خَاسِيًّا acc. part. act. of خَسَّا q.v.

خَاوِي fem. of خَاوِى for خَاوِى, see خَاوِي.

خَبَّ aor. o. That which is hidden. خَبَّ To hide.

خَبَّتَ To humble one's-self (before God), to acquiesce.

خَبَّتَ IV. same as خَبَّتَ (with إِلَى or إِلَيْ).

خَبَّتَ part. act. One who humbles himself.

خَبَّتَ To be bad. خَبَّتَ Bad, evil, wicked.

خَبَائِثُ plur. of خَبَائِثَ Impurities, filthy or wicked things or actions; sc. أَعْمَالٌ.

خَبَرَ To prove, and خَبَرَ aor. o. *To know.* خَبَرَ n.a.

Understanding, knowledge. خَبَرَ Plur. خَبَارٌ News, tidings, report. خَبَرَ Knowing, One

who knows, or is acquainted with.

خَبَرَ aor. i. *To make bread.* خَبَرَ Bread.

خطب aor. i. To stamp with the fore-feet.—**خطب** V. properly. To strike with the fore-feet; at 2 v. 276 it means to drive one mad, strike with confusion, to infect, or simply, to destroy.

خبل To distract. **خبار** A hindrance, corruption, as 3 v. 114, "They will not fail in corrupting you."

خبا aor. o. To be extinct.

ختر aor. i. and o. To deceive. **ختار** A perfidious man.

ختم aor. i. To seal (with علی). **خاتم** A seal; at 33 v. 40 Mohammad is said to be **خاتم النبیین** "The seal of the prophets." **ختام** A sealing; the wax, clay, or other substance used in sealing. **مختوم** part. pass. Sealed.

خد aor. o. To make an impression. **خد** A cheek. **أخدود** A pit or trench; The makers—or Lords—spoken of at 85 v. 4, "The makers—or Lords—of the pit of fire" were the servants of دوآلتوس.

A Jewish tyrant who caused a number of Christians to be burnt alive.

خدع aor. a. To cover over, deceive. **خادع** part. act. One who deceives.—**خادع** III. To endeavour to deceive.

خدن Plur. **آخْدَان** Equals, friends, lovers; no verbal root.

خذل aor. o. To disappoint, leave without assistance. **خذول** One who deserts his friends, a Traitor. **مُخذول** part. pass. Destitute.

خر aor. i. and o. To make a noise in flying (an eagle); to fall down (with علی, من, or ل).

خرب To strike or pierce the ear, to lay waste. **خراب** A laying waste, a making desolate and ruinous.—**آخرب** IV. To lay waste (with acc. and ب).

خرج aor. o. To go out, go forth, come forth (with

خرج) and خروج (أی, ب, علی, فی, من). Tribute, maintenance.

ن.ا. A getting or going forth; The Day of Resurrection.

خارج part. act. One who comes forth.

مخرج An issue, place of exit.—**آخرج** IV. To bring out, drive out, bring forth, produce, stretch forth, cast forth (with acc. and ب).

ن.ا. A driving out, expulsion, bringing forth.

مخرج part. act. One who brings forth, etc.

One who is brought forth, etc.; also The place from whence, or time at which anything is brought forth;

أخرجي مخرج صدقی 17 v. 82, "Bring me forth (from the grave) with a favourable exit."—**اسکرچ** X. To take out, take forth.

خردل quadrilateral, To chop up meat.

Mustard-seed.

خراس aor. o. To guess, to tell lies. A liar.

خرطم quadrilateral, To strike on the nose.

خرطم A proboscis or nose.

خرق aor. i. and o. To rend, make a hole in, feign, falsely attribute.

خزن To lay up in a storehouse, barn, or treasury.

خزانة (2nd declension) plur. of خزانة A treasury, treasure, storehouse, magazine.

خازن part. act. One who lays in a store, or keeps a store of anything (with ل of thing); Plur.

خزنة Keepers.

خری aor. a. To be disgraced. **خری** n. a. Shame, disgrace.

أخری for أخری D. S. Gr. T. 1, pp. 110 and 403, comparative form, More disgraceful.—**آخری** IV. To cover with shame,

disgrace (with acc. of pers. and فى). مُخِزْنٌ خَصٌ To distinguish as particular; Pass. To be in want. خَاصَةٌ Particularly, peculiarly.

مُخِزِي خَاصَةٌ n.a. Poverty.—إِخْتَصَّ VIII. To bestow upon any one in a peculiar manner, appropriate to (with بِ of thing and acc. of pers.).

خَسَا aor. a. To drive away, to be dull—the senses; to be driven away (with فِي), as آخْسَوْا^۱ 23 v. 110, "Be ye driven away," imperat. plur. for آخْسَأُوا, the hamza being changed into ء, in consequence of the dāmina, and the servile, being dropped, D. S. Gr. T. 1, pp. 95 and 104. خَاسِي part. act. That which is dull, also that which is driven away (from society).

خَسِرَ aor. a. To wander from the right way, to be deceived, suffer loss, lose, perish. خَسِرٌ n.a. Loss, a losing concern. خَسَارٌ and خَسَرَانٌ n.s.a. Perdition, loss. خَاسِرٌ part. act. One who wanders from the right way, a loser. أَخْسَرٌ comparative form, The greatest loser, one who errs exceedingly.—خَسِيرٌ n.a. II. f. A loss.—أَخْسَرٌ IV. To diminish (a quantity), give short measure. مُخِسِرٌ part. act. One who gives short measure.

خَسَفَ aor. i. To bury one beneath the earth, cause the earth to swallow up (with بِ of the person and acc. of أَرْضٍ); to be eclipsed (the moon).

خَشَبَ aor. i. To mix together (with بِ). خَشَبٌ plur. of خَشَبٌ Rough wood, timber.

خَشَعَ aor. a. To be low or humble, to humble one's-self (with لِ). خَشُوعٌ n.a. Humility. خَاشِعٌ part. act. One who humbles himself, or is dejected; at 41 v. 39 the passage تَرَى الْأَرْضَ خَشِعَةً must be rendered "Thou seest the earth barren and desolate;" Plur. خَشَعٌ and خَاشِعُونَ.

خَشِيَ aor. a. To fear (with acc. or with أَنْ in the sense of lest). خَشِيَّةٌ Fear.

خَصَفَ aor. i. To sew together—prop. a sole—(with acc. and عَلَى).

خَصَمَ aor. i. To have the best in an altercation. خَصَمٌ An adversary. Note. This word is used for both singular, dual, and plural, though the dual خَصَمَانٌ is also found in the Korân, as at 38 v. 21, where there is an ellipse of the pronoun تَحْكُمُ. خَصِيمٌ A contentious person. خَصِيمٌ A disputer.—خَصَامٌ n.a. III. f. Contention, dispute.—خَحَاصَمٌ n.a. VI. f. Mutual disputing and recrimination.—إِخْتَصَمَ and خَصَمٌ VIII. The reason for the latter form, which occurs at 36 v. 49, is given by De Sacy in his Grammar, T. 1, p. 223, To dispute, strive together by way of dispute or litigation (with عَبْدٍ, فِي, or لَدْى).

خَضَدَ aor. i. To break wood, cut off the thorns from a tree. مَخْضُودٌ part. pass. Deprived of thorns.

خَضَرَ aor. a. To be green. خَضَرٌ Green herbs.

خَضَرٌ fem. plur. of مُخَضَرَةٌ Green.—مُخَضَرَةٌ fem. part. IX. f. That which is green.

خَصَعَ aor. a. To be humble and lowly (with بِ). خَاصَعٌ part. act. One who is submissive (with لِ).

خَطَّ aor. o. To draw lines, to write (with بِ).

خَطَّاطٌ To cast out scum—a pot; aor. a. To do wrong. خَطَّاءٌ n.a. An error, fault, sin.

خَطَّاطٌ By mistake. خَطَّاطٌ same as خَطَّاطٌ plur. of خَطَّاطٌ D. S. Gr. T. 1, p. 370, the final يِ being changed into ةِ because preceded by another يِ; D. S. Gr. T. 1, p. 111. خَاطِئٌ part. act. One who sins, a sinner, sinful.—أَخْطَاطٌ IV.

To be in error, to sin (with بِ). said خاطئٌ aor. i. To make manifest, and حَفَى aor. a. to be a n.a. Habitual sinfulness; or it may be regarded as the fem. of خَاطِئٌ and agree with أَلْأَنْتَالِ understood, as at 69 v. 9. Note. The ةِ is not unfrequently added to nouns to give intensity; D. S. Gr. T. 1, p. 322, note (3); see also T. 2, p. 276, note.

خطبَ aor. o. To offer up the State Prayer called خطبةً. n.a. A matter, thing, business. خطبةً n.a. The demanding a woman in marriage.—III. To speak to, address (with acc. of pers. and بِ of subject). خطابٌ n.a. A discourse; فَصْلُ الْخِطَابِ 38.v.19, "A sound judgment in legal matters."

خطفَ aor. a. To march quickly (a camel), To snatch, snatch away. خطفٌ Something snatched away by stealth.—مُخْطَفٌ V. To snatch away, carry off, despoil.

خطاً aor. o. To make a step forward. خطواتٌ plur. of خطوةً A step.

خفَّ aor. i. To be light. ضَعِيفٌ Plur. ضَعِيفٌ Light.—خفَّ II. To make light, make things easier (with عَنْ of pers. and acc. of thing). ضَعِيفٌ n.a. An alleviation.—إِسْتَحْفَفٌ X. To think or find light and easy, induce levity in any one (with acc. of pers.).

خفتَ To be quiet or silent.—خائِتَ III. To speak in a low voice (with بِ).—خَائِتَ VI. To converse in a low tone.

خفَّضَ aor. i. To remain in a place; to lower (with acc. of thing and لِ of pers.), as إِخْفَضَ 15 v. 88, "Behave with humility,—Literally, lower thy wing—to the true believers." خَافِضٌ part. act. That which humbles.

حَفَى aor. i. To be hidden (with على of pers.). Hidden, as مِنْ طَرْبٍ حَفَى 42 v. 44, "Askance, or with a stealthy glance;" حَفِيَّاً In secret. أَخْفَى for أَخْفَى comparative form, More hidden. خَافِيَّةً A secret action. خَفْيَةً In secret.—أَخْفَى IV. To hide, conceal (with acc. and فِي or لِ); The words أَكَانَ أَخْفِيَهَا at 20 v. 15 are by some translated "I want but little of concealing it," and by others "of making it manifest;" The iv. f. being used in both senses.—إِسْتَخْفَى X. To lie hid (with مِنْ). مُسْتَخْفِبٌ part. act. One who tries to hide himself.

خلَّ aor. i. and a. To be lean (meat). Plur. خَلَّ A camel entering his second year; see also under iii. f. جَلَّ Friendship. خَلِيلٌ A friend, an epithet of Abraham, the friend of God; Plur. أَخْلَلٌ (2nd declension), D. S. Gr. T. 1, p. 368.—خَالٌ III. To be friendly towards any one. خَلَّ n.a. Friendship; خَلَّ is also plur. of خَلَّ, in which sense it means the middle or inner parts, as خَلَّ الْأَدِيَارِ The inner apartments.

خلَّدَ aor. o. To be eternal, live for ever, remain for ever in a place (with في). خَلَدَ and خَلَدَنْ Eternity, eternal life. خَالِدٌ part. act. Living for ever, etc.—مُحَلَّدٌ part. pass. II. f. Made immortal, or eternal.—أَخْلَدَ IV. To render immortal; To incline towards (with إِلى).

خلَّصَ aor. o. To be pure and sincere, to arrive at; خَلَصَوا 12 v. 80, "They held a secret conference." خَالِصٌ part. act. That which is pure; proper and peculiar. خَالِصَةً Peculiarly.—أَخْلَصَ IV. To purify (with acc. of pers. and

(ب) show sincerity in religion (with acc. of thing and ل of pers.). إِيمَانٌ n.a. Faith pure and undefiled; The name of the 112th chapter, which is held in especial veneration. مُحَلِّصٌ part. act. One who exhibits the sincerity and purity of his faith. مُحَلِّصٌ part. pass. Purified, sincerely religious.—إِسْكَافٌ X. To take entirely to one's-self (with acc. of thing and ل of pers.).

خَلَطٌ aor. i. To mix. خَلَطٌ plur. of خَلِيلٌ Those who are mixed up (in business).—خَلَطٌ III. To mix one's-self up in the affairs of others (with acc.).—إِخْتَلَطٌ VIII. To be mixed with (with ب).

خَلْعٌ aor. a. To draw off, put off.

خَلَفٌ aor. o. To be behind, come after; to succeed (with فِي); to do a thing behind one's back (with acc. of pers. and thing), as at 7 v. 149; To act as deputy (with acc. of pers. and فِي), as أَخْلَقْنِي 7 v. 138, "Do thou act as my deputy." خَلْفٌ A succeeding generation; مِنْ خَلْفِي Behind, from behind, after, succeeding; آَذِينَ مِنْ خَلْفِهِمْ at 3 v. 164, "Those who are coming after them," refers to those for whom the honour of martyrdom is yet reserved. خَلْفٌ After, behind; مَا خَلَفُوكُمْ 2 v. 256, "That which is yet to come upon them." خَالِفٌ part. act. One who stays, or sits behind another. خَلَافٌ The contrary; مِنْ خَلَافٍ On opposite sides; In opposition to. خَلْفَةٌ A difference; خَلْفَةٌ 25 v. 63, "For a distinction, or to follow one another;" see the corresponding passage in Genesis ch. 1, v. 14. خَوَالِفٌ (2nd declension) plur. of خَالِفَةٌ, generally translated "Women," as being those who stay behind in case of war.

خَلِيلٌ A successor, lieutenant, vicar; a name given to sovereigns as Vicegerents of God, also to the successors of Mohammad; The termination adds energy or intensity to the expression, D. S. Gr. T. 1, p. 322; Plur. خَلَافٌ and خَلَافَاتٌ both words of the 2nd declension, D. S. Gr. T. 1, p. 402.—خَلَفٌ II. To leave behind. مُخَلَّفٌ part. pass. Left behind.—خَالِفٌ III. To oppose (with عَنْ), accede to (with acc. of pers. and إِلَى), as مَا أَرِيدُ أَنْ أَخْلَقْنَمْ إِلَى مَا إِلَى 11 v. 90, "I will not accede to you in what I forbid you."—خَلَافٌ IV. To break the promise given to any one (with acc. of pers. and thing); At 34 v. 38 it means to restore (with acc.); In the Passive مُخَلَّفٌ 20 v. 97, "It—the promise—shall not be broken for thee;" For the construction of doubly transitive verbs in the passive (or objective) voice, the learner may consult D. S. Gr. T. 2, p. 123. مُخَلِّفٌ part. act. One who breaks his promise; for the construction 14 v. 48 see D. S. Gr. T. 2, p. 187.—خَالِفٌ V. To remain behind (with إِخْتَلَافٍ).—عَنْ VIII. To disagree, differ (with فِي). إِخْتَلَافٌ n.a. Diversity, vicissitude, contradiction. مُخَتَّلِفٌ part. act. Differing one with another, various, diverse, different; For the construction مُخَتَّلِفًا أَكْلَهُ 6 v. 142, "Whose food is of various kinds," see D. S. Gr. T. 2, pp. 79, 197, and 270.—خَالِفٌ X. To make a successor, cause to succeed (with acc. and فِي). مُسَيْخَلِفٌ part. pass. Made a successor, or inheritor (with فِي). خَتَّافٌ aor. o. To measure accurately, and define the dimensions of anything, to create, produce (with acc. and بِ, or فِي). مِنْ، بِ، فِي خَلَشٌ n.a. collect.

noun, Creatures, created things, especially mankind, a creation, lying device; أَشْدَّ خَلْقًا

37 v. 11, "Stronger by nature;" At 36 v. 68 the word خَلْقٌ would seem to stand for خَلْقٌ "Old age." خَلْقٌ A natural disposition, manner or habit. خَلَاقٌ part. act. One who creates; آَخَالِي The Creator, one of the names of God. خَلَاقٌ A portion, full share of happiness. مُخَلَّقٌ The Great Creator. مُخَلَّقٌ fem. part. pass. II. f. Well and perfectly formed.— إِخْلَاقٌ n.a. VIII. f. A lying device.

aor. o. To be empty, clear (with ل), free, alone, alone with (with إِلَى); to pass away, to have been in existence or in force in former times; in the latter sense it appears at 48 v. 23, أَلَّا يَكُنْ خَلْقٌ وَمِنْ قَبْلٍ; To be proper to or belong to (with ل, also with فِي); to light on a vacant place (with فِي); this or the preceding would seem to be the *literal* meaning of the passage إِلَّا خَلَقَ فِيهَا تَذَبِيرٌ 35 v. 22. خَالِيَةٌ fem. of خَالٍ for خَالٌ part. act. That which has passed away.— خَلْقٌ II. To empty, make clear; حَلُوا سَيِّلَهُمْ 9 v. 5, "Dismiss them," Literally, "Clear their road."— مَخَلِّي V. To be clear and empty.

خَمَدَ aor. o. To get low (a fire), to faint away and die. خَامِدٌ part. act. Extinct, dead.

خَمَرٌ aor. i. and o. To cover over, ferment. خَمَرٌ fem. Wine. خَمَارٌ plur. of خَمَارٌ A covering, and especially a woman's head and face veil.

خَمْسَةٌ aor. o. To take a fifth part. خَمْسَةٌ masc. and خَمْسَه fem. Five, see عَشْرَه. خَمْسُونَ, Oblique خَمْسِينَ Fifty. خَمْسٌ A fifth part. خَامِسٌ The fifth.

خَمْصَه To subside (a swelling), To be empty (the belly). مُخَمَّصٌ Hunger.

خَمَطٌ aor. i. To half-roast (meat). خَمَطٌ n.a. Bitter. خَنَازِيرٌ aor. a. To stink. خَنَازِيرٌ A pig; Plur. خَنَازِيرٌ (2nd declension) Swine.

خَنَسَ aor. i. and o. To remain behind, hide away. خَنَسٌ The Stars in general, or, according to some, the five Planets Saturn, Jupiter, Mars, Venus, and Mercury, because they have a retrograde as well as a direct motion. خَنَاسٌ The Devil, because he hides himself at the name of God.

خَنَقٌ To strangle.— مُخَنَّقٌ part. act. VII. f. That which is strangled.

خَارٌ aor. o. To low like an ox. خُوارٌ A lowing.

خَافٌ aor. o. To plunge into, wade, enter into—a discourse,—engage in—a discussion, or vanity, —(with فِي). Note. After خَاف there is frequently an ellipse of the complement. خَوْضٌ n.a. A wading, engaging in (vain discourse). خَائِصٌ part. act. One who engages in vain discourse.

خَافَ for بَخَافَ aor. D. S. Gr. T. 1, pp. 113 and 115, To fear, dread, apprehend (with acc. and with عَلَى of pers. in sense of *for*; or with عَنْ or مِنْ in sense of *from*; it is likewise found with acc. of pers. and بِ of thing; also with أَنْ of following verb, or with acc. and إِنْ). خَوْفٌ n.a. Fear, dread. خَائِشٌ part. act. One who fears, afraid. خِيفَهُ Fear; خِيفَهُ Out of fear.— حَوْفٌ II. To cause to fear, frighten, terrify. مُخَوِّفٌ n.a. Terror; مُخَوِّفَهُ In order to terrify (them).— خَوْفٌ— خَوْفٌ V. To be frightened, to diminish by taking away a part. مُخَوِّفٌ n.a. على خَوْفٍ 16 v. 49 may be

rendered " By taking away a portion of their goods or profits," or according to Sale's version, " By a gradual destruction."

حال aor. o. *To keep.* **أَخْوَالٌ** Plur. A maternal Uncle. **خَالَةٌ** A maternal Aunt.—**خَوْلٌ** II. To bestow favours on (with double acc.).

خَانَ aor. o. To deceive, be unfaithful to (with acc. of pers. and ب); to violate (an engagement), as وَكَحُونَا أَمَانَاتِكُمْ 8 v. 27, " Nor violate your covenants." N.B. و is here a disjunctive particle. **خَائِنَةٌ** n.a. A deceiving, treachery; وَإِنْ يُرِيدُونَ خَيَانَتَكَ 8 v. 72, " And if they desire to deceive thee;" the n.a. being here put for the verb; D. S. Gr. T. 2, p. 163. **خَائِنٌ** part. act. One who deceives, a cheat, treacherous. **خَائِنَةٌ** with ة added for sake of energy, D. S. Gr. T. 1, p. 322; same meaning as **خَائِنٌ**; or it may agree with نَفْسٌ or نَظَرَةٌ; understood, thus, يَعْلَمُ خَائِنَةٌ آلاعِينَ 40 v. 20, Literally, " He knoweth the deceitful of eyes;" For the construction of the Participle (verbal adjective) with the genitive, see D. S. Gr. T. 2, p. 183. **خَوْلٌ** A perfidious person, a traitor.—**آذَنَ** VIII. To deceive, defraud; إِخْتَانَ—**آذَنَيْنِ** 4 v. 107, " Those who defraud one another;" Literally, " who mutually defraud themselves;" the eighth form being here put for the sixth, which is not used in this verb, D. S. Gr. T. 1, p. 138.

خَوَى aor. i. a doubly imperfect verb, *To be tumbled down (a house).* **خَارِيٌّ** for **خَارِيٌّ** Fem. **خَارِيَّةٌ** part. act. That which is utterly ruinous, waste, and tumble-down; fallen down (with عَلَى).

خَابَ aor. i. To be disappointed, frustrated, to be in a hopeless state. **خَابِطٌ** part. act. One who is in a hopeless state.

خَارَ aor. i. *To be in good circumstances, to be favourable to.* **خَيْرٌ** Fem. **خَيْرَةٌ** Good, agreeable, Plur. **أَخْيَارٌ**; also Better, best, for **أَخْيَرٌ**, the ة being omitted on account of the frequent use of the word; N.B. With these comparative significations it is common to all genders and numbers. **أَلْخَيْرَاتُ** Good things, good works. **خَيْرَةٌ** Choice, selection.—**خَيْرٌ** V. To choose; at 68 v. 38 is for **تَخَيِّرُونَ** **مَخَيِّرُونَ** D. S. Gr. T. 1, p. 221. **إِخْتَارٌ** VIII. To choose, choose from out of (with double acc., also with acc. of pers. or thing chosen and عَلَى).

خَاطَأَ aor. i. *To sew.* **خَيْطٌ** A thread. **خَيَّاطٌ** A needle. **خَالَ** for **خَيلَ** aor. a. D. S. Gr. T. 1, p. 243, *To imagine.* **خَيْلٌ** a collective noun, Horses, Horse, Cavalry.—**خَيْلٌ** II. To make to appear (with إِلَى of pers. and أَنْ). **مُخَالَّ** a verbal adjective with the form of the passive part. of VIII. f. Proud, arrogant.

خَامَ aor. i. *To act the coward.* **خَيَّامٌ** plur. of **خَيْمَةٌ** A pavilion.

دَأَبَ aor. a. and o. *To be diligent.* **دَأَبٌ** and **دَأْبٌ** A state, custom, manner, wont: **دَأَبًا** According to custom. **دَأْبِينِ** oblique dual part. act. Both of whom diligently perform their work.

دَوَابٌ aor. i. *To go gently, crawl.* **دَوَابَةٌ** Plur. **دَوَابَاتٌ** Whatsoever moveth on the earth, especially beasts of burden; A miraculous Beast is spoken of at 27 v. 84, which is to be one of the Signs of the last Day.

دَبْرٌ To be behind. دَبْرٌ The back, hinder part; من دَبْرٍ From behind. أَذْبَارٌ plur. of دَبْرٌ The back, the last, extremity, that which comes after; فَنَرَدَهَا عَلَى أَذْبَارِهَا 4 v. 50, "And we render them after the manner of their hinder parts," i.e. smooth and without features; أَذْبَارَ الْسَّجُودِ 50 v. 39, "At the end of prayers;" alluding to certain supererogatory observances which may be made or not after the evening Prayer. دَابِرٌ The extreme, last remnant, uttermost part.—**دَبَرٌ** II. To dispose, manage, govern. مُدَبِّرٌ part. act. One who governs, etc. —**أَذْبَارٌ** IV. To turn the back, retreat. إِذْبَارٌ n.a. إِذْبَارَ الْثُجُومِ 52 v. 49, Literally, "At the waning of the Stars;" the words refer to certain observances after morning Prayer, see أَذْبَارٌ. مُدَبِّرٌ part. act. One who turns his back and retreats.—**إِذْبَرٌ** and تَدَبَّرٌ V. D. S. Gr. T. 1, p. 220, To meditate upon, understand, consider.

دَكْرٌ To put forth leaves.—مُدَكِّرٌ part. act. V. f. One who wraps himself up in a garment; The name of the 74th chapter, in which Mohammad is addressed by this name; He is said to have been thus wrapped up when accosted by the Angel Gabriel.

دَحْرٌ aor. a. To drive away. دَحْرٌ n.a. A repelling; 37 v. 9, "To drive (them) away." مَدْحُورٌ part. pass. Driven away, rejected.

دَحْضٌ aor. a. To examine into, slip, to be weak (an argument). دَاحِضٌ part. act. That which has no force.—أَذْحَضٌ IV. To weaken or nullify by an argument, condemn (with acc. and بِ). مَدْحُضٌ part. pass. One who is condemned or worthy of condemnation.

دَحَا aor. a. and o. To spread out, expand, transitive.

دَخَرٌ aor. a. To be small, vile, and of no value. دَاخِرٌ part. act. That which is or becomes small, vile, or of no account.

دَخَلٌ aor. o. To enter (with acc. also with من, or with في); to go in unto (with acc. of place and على of pers.); to join one's-self in company with (with بِ), as at 5 v. 66; دَخْلُوا إِلَّا كُفَّارٌ "They entered into—your society—with infidelity;" with بِ it also signifies to have connexion with, in which sense it occurs at 4 v. 27. دَخَلٌ Vice, corruption of either mind or body; دَخْلٌ Falsely, fraudulently. دَاخِلٌ part. act. One who enters in.—**أَذْدَخَلٌ** IV. To introduce, cause to enter, lead into (with acc. of pers. and في, or with double acc.). مَدْخَلٌ part. pass. Introduced, also Time or place of entering in; D. S. Gr. T. 1, p. 305; أَذْخَلْنِي 17 v. 82, "Cause me to enter (the grave) with a favourable entrance," see مُخْرَجٌ.—**مَدْخَلٌ** noun of place VIII. f. A place of retreat, see مَدْخُلٌ supra.

دَخَانٌ aor. a. and o. To smoke. Smoke.

دَرْجٌ aor. i. and o. To give much milk (a camel), to shine. دَرِيقٌ Shining. مِدَرَاجٌ An abundant rain.

دَرَأَ aor. a. To drive off, put off, avert (with عن).—إِذْدَارٌ VI. for نَذَارٌ D. S. Gr. T. 1, p. 220, To strive one with another (with في).

دَرَجَةٌ aor. o. To walk, go. درجة A step; in the Korân it frequently means a step in rank, honour, or authority; a degree of honour or happiness; درجات and درجات By degrees (of honour); 9 v. 20, "Of higher degree," Literally, "Superior as to degree."—استدرج X. To move gradually; consign to a gradual punishment.

دَرَسٌ aor. o. *To be obliterated; to study, read with attention (with acc. also with فِي).* دِرَاسَةٌ Attentive study. إِنْرِيسُ Enoch, so called from his great learning; this word is found in the Korân of the 2nd declension, D. S. Gr. T. 1, p. 404; Freitag in his Dictionary spells it with the tanween.

دَرَكٌ n.a. *The act of following up; 20 v. 80, "Thou art in no fear of being overtaken (by the Egyptians);"* also means the lowest bottom, sc. "Dregs" (of Hell).—دَرَكٌ IV. To overtake, reach, attain unto, comprehend. مُدَرَّكٌ part. pass. Overtaken.—تَدَارَكٌ and إِنْدَارَكٌ VI. D. S. Gr. T. 1, p. 220, To overtake, follow one another (with فِي); to reach, comprehend; The passage at 27 v. 68 بَلْ أَذَارَكَ عِلْمَهُمْ فِي آخِرَةٍ is read in various ways and admits of several interpretations; it may either be rendered "But their knowledge has comprehended (somewhat) of the life to come," or "Still less have they comprehended, etc., see بَلْ."

دَرَاهِمٌ Plur. (2nd declension) from the Pers. دِرَم Money; a silver coin, the value of which has varied considerably at different times and in different places; the weight of the legal dirhem is fixed at 503 barleycorns.

دَرَى aor. i. To know; وَلَمْ أَذْرِي 21 vv. 109 and 111, "And I do not know;" for this negative use of إِنْ see D. S. Gr. T. 1, p. 520; the verb is used with acc., also with ل whether.—أَذْرِى IV. To make to know, teach (with acc. of pers. and بِ).

دَسٌ aor. o. To hide (with acc. and فِي).

دَسَرٌ aor. o. *To ram in.* دَسَرُ plur. of دِسَرُ Oakum or Palm-tree fibres with which ships are caulked; according to others, Nails.

دَسَى aor. a. *To get no increase.—دَسَى II. To corrupt.*

دَعَ aor. o. *To push, drive away with violence (with acc. and إِلَى).* دَعَ n.a. A thrusting.

دَعَا aor. o. *To call out, call, call upon; to call for, invoke (with acc. of pers., بِ of thing, and فِي of place); to pray to, invite (with acc. and إِلَى, or with acc. and لِ); to attribute (with acc. and لِ of pers.);* دَعَانِي 2 v. 182, "He prays to me," D. S. Gr. T. 1, p. 459; أَدْعُوا "I invite," 1 pers. sing. aor. for أَذْعُوا, the final Alif being an الْفُ or Alif of precaution, D. S. Gr. T. 1, p. 109; دَعَوْا, and when followed by Wesla, or Alif of union, دَعَوْا 3 pers. plur. pret. D. S. Gr. T. 1, pp. 69 and 112. دَعَوْيٌ n.a. A cry, prayer; with an affixed pronoun it is written دَعَاهُ D. S. Gr. T. 1, p. 118. دَعَاهُمْ A prayer, supplication, invoking, asking for, calling upon or for. دَعَوةً A supplication, prayer, invocation, summons; دَعْرَةً 30 v. 24, "By a summons." دَعْيَةً plur. of دَعْيَةً An adopted or spurious Son. دَاعِي for دَاعِي part. act. One who prays, invites, summons, etc. a Preacher; آذَاعَ آذَاعَ is a poetic license for دَاعِي D. S. Gr. T. 2, p. 497.—

VIII. D. S. Gr. T. 1, p. 222, To claim, desire (with acc. or بِ). دَنْيَى for دَنْيَا D. S. Gr. T. 1, p. 97, aor. a. *To be hot.* دَفْنٌ Warmth, warm clothing made of camel's hair; The food, milk and raiment derived from camels are all classed under the head of دَفْنٌ.

دَفَعَ aor. a. *To push, pay over to (with acc. of*

thing and إِلَيْيِ); to repel, drive away, avert (with acc. and بِ). دَفْعَةٌ n.a. The act of prohibiting, prevention; لَوْلَا دَفْعَةً أَلَّا تَأْسَى بَعْضُهُمْ يَبْغِشُ 2 v. 252, "Unless God (had set) men to hinder one another;" The noun of action is here used instead of the verb, and governs the subject in the gen. and the object in the accus. case; D. S. Gr. T. 2, p. 166. III. دَافِعٌ part. act. One who averts.—III. دَافِعٌ (with عَنْ) To defend.

دَفَقَ aor. o. and i. To pour forth (water). دَافِقٌ part. act. That which pours forth or is poured forth.

دَكَّ aor. o. To pound into dust. دَكَّ Powder, a level bank of sand; دَكَّا Into powder. دَكَّا Level sand. دَكَّا (2nd declension) D. S. Gr. T. 1, p. 402, A flat mound of earth or dust. دَكَّرَ VIII. f. of دَكَّ for إِذْكَرَ—D. S. Gr. T. 1, p. 222. دَكَّرَ part. act. see دَكَّرَ.

دَلَّ aor. o. To show, point out, guide (with acc. of pers. and عَلَى of thing). دَلِيلٌ A proof, a means of showing (with عَلَى), as جَعَلْنَا آلَشَمَسَ عَلَى 25 v. 47, "We made the sun to be a means of showing it—the shadow."

دَلَّكَ To rub, to incline downwards from the meridian (the sun). دَلْكٌ n.a. The declining of the sun from the meridian.

دَلَّوَ aor. o. To let down a bucket into a well. دَلْلٌ comm. gend. A bucket.—II. To occasion a fall (with acc. of pers. and بِ).—IV. To let down, offer as a bribe (with بِ of thing offered and إِلَيْيِ of pers.).—V. To approach closely.

دَمَ for دَمَوْ ۖ v. infra.

دَمَ quadrilateral verb, To plaster over, oblite-

rate, destroy (with عَلَى of pers. and بِ); Original root دَمَ To plaster.

دَمَرَ aor. o. To destroy.—II. same as دَمَرَ (with acc. also with عَلَى). تَدْمِيرٌ n.a. Destruction; فَدَمَرْنَا هَا تَدْمِيرًا 17 v. 17, "Then we destroyed it with an utter destruction."

دَمَعَ aor. a. To shed tears. دَمَعٌ n.a. A tear; used with a plural signification, Tears.

دَمَعَ aor. a. and o. To wound the brain; hence, to destroy.

دَمٌ for دَمَوْ Plur. دِمَاءٌ Blood; the hamza here takes the place of final و, the word therefore retains the tanween; D. S. Gr. T. 1, pp. 113 and 402; 2 v. 78, "Ye shall not shed your blood," meaning "the blood of one another."

دِينَارٌ from the Persian دِينَار, or more probably from the Greek δηνάριον, A gold coin, a ducat.

دَانِيٌّ aor. o. To be near or low, to draw near. دَانِيٌّ for دَانِيٌّ, Fem. دَانِيٌّ part. act. That which is near at hand or low, like fruit hanging low and near at hand, as at 69 v. 22. أَدَنِيٌّ for دَانِيٌّ, Fem. دَانِيٌّ for دَانِيٌّ D. S. Gr. T. 1, pp. 110, 111, and 403, comp. and superl. form, Viler, worse, less, easier; as it were, more ready to hand, nearer, nearest; أَدَنِيٌّ آلَحِيَّةٌ آلَدَنِيٌّ "The present life," as being nearer or perhaps viler; فِي أَدَنِيٌّ آلَرَضٌ 30 v. 2, "In the nearest parts of the earth;" where is not decided, but it seems probable that the Victory spoken of in the text took place either in Syria or the Holy Land, possibly at Jerusalem; at 33 v. 59 أَدَنِيٌّ may be rendered "More convenient or suitable;" at 58 v. 8, "fewer;" and at 73 v. 20, "very near," or "somewhat less;" at 7 v. 168 it is used with an ellipse of the word

يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى thus "They take the goods of this baser thing (viz. the world)." دُنْيَا as a feminine substantive, The world, this world, this world's gear.— IV. To bring near ; at 33 v. 59 it means to fetch in order to put on (with عَلَى of pers.) حَسْنٌ مِنَ الْأَدْهَرِ Time; دَهْرٌ 76 v. 1, "To happen." دَهْرٌ A space of time."

دَهْقَن To cut in pieces, fill a cup. دَهْقَن Full—a cup,—a bumper.

دَهْمٌ aor. a. To come suddenly upon.— XI. To be of a blackish tint. دَهْمٌ part. act. That which is of a dark green colour inclining to black, as gardens from being much watered.

دَهْنٌ aor. o. To anoint, dissimulate. دَهْنٌ Red leather, also plur. of دَهْنٌ Butter, anointing oil ; at 55 v. 37 it may be taken in either sense ; if in the latter, it means that the heavens shall melt away and become like oil.— IV. To use dissimulation, in modern phrase, to be a humbug. دَهْنٌ part. act. One who glosses over or holds in low estimation (with بِ), as تَمْ مُدْهُنُونَ 56 v. 80, "Will ye therefore gloss over this new revelation ?" i.e. the Korân.

دَهْى aor. i. To happen to, injuriously affect any one. دَهْى (see أَدْهَى) compar. form, More grievous.

دَارُودٌ or if written with the hamza دَأْوَدٌ for (2nd declension) David, D. S. Gr. T. 1, pp. 104 and 404.

دَارٌ aor. o. To go round. دَارٌ fem. gender ; Plur. دَيَارٌ A house, dwelling, mansion, abode ; دَارٌ A name of Paradise ; also of Medina, as at 59 v. 9. دَارٌ Any. دَارٌ Plur. (2nd declension) A change of fortune, turn of luck,

especially of bad luck.— IV. To transact (business).

دَالٌ aor. o. To change—as the times,—to undergo vicissitudes. دَولَةٌ A change of time or fortune ; دَولَةٌ 59 v. 7, "In one circuit." دَأْوَلٌ— III. To cause to interchange good and bad fortune (with acc. of thing and بَيْنَ of persons).

دَامٌ aor. a. and o. To endure, continue, remain (with فِي) ; to persevere (with عَلَى). دَائِمٌ part. act. That which endures perpetually, One who perseveres.

دَانٌ aor. o. To be inferior. دُونٌ and دُونَ is properly a noun, signifying inferiority ; as a preposition it is employed in a variety of senses, Besides, except, beneath, to the exclusion of, in preference to, contrary to, different to, in opposition to, without ; at 16 v. 37 we find it used with two different meanings in the same verse, as مَا عَبَدَنَا مِنْ دُونِهِ وَمِنْ شَيْءٍ "We had not served anything besides him," and لَا حَرَمَنَا مِنْ دُونِهِ وَمِنْ شَيْءٍ "Nor had we declared anything unlawful without him," i.e. without his permission ; Lastly, it is used to express anything interposed between two objects, thus لَمْ يَجْعَلْ لَهُمْ وَمِنْ دُونِهَا بِسْرًا 18 v. 89, "We have given them nothing to act as a covering against it (the sun) ;" The people referred to in this passage having neither house nor clothing, but living in holes in the ground like the Earthmen of South Africa ; So again at 19 v. 17, فَتَحَدَّثَتْ مِنْ دُونِهِمْ وَمِنْ دُونَهَا حِجَابًا "And she took a veil to cover herself from them ;" see D. S. Gr. T. 1, p. 496.

دَانٌ aor. i. To be indebted, to judge, profess the true faith (with acc.). دَيْنٌ A debt, that which one owes. دَيْنٌ Custom, institution, religion, the true faith, obedience, judgment ; يَوْمُ الْدِينِ

The day of judgment; يُوَقِّيْمُ اللَّهُ دِيْنَهُمْ الْحَقّ 24 v. 25, "God will pay them their just due."

One who receives payment of a debt.— مَدِينٌ دِيْنَارٌ for دِيْنَارٌ, v. *suprad.*

VI. To become debtors one to another (with بـ).

ذ

Plur. أَلْهَى demonstrative pronoun, called also demonstrative article; This, that, He; to this pronoun the particle ذـ or هـ is frequently prefixed, and it is then written هـذا or commonly هـذا, Fem. هـذه, Plur. هـؤلـاء q.v. is frequently used with an ellipse of, or instead of أَلْهـى, and must then be translated "that which," or "he who," as مـا ذـا تَأْمُرُونَ 7 v. 107, "What then do ye order?" Literally, "What is that which ye order?" According to the system of the Arab grammarians these demonstratives are all indeclinable nouns, and totally independent of each other; D. S. Gr. T. 1, p. 441.—N.B. ذـ is likewise the acc. of ذـو q.v.

ذـاب aor. a. To collect. ذـبـ A wolf.

ذـات fem. of ذـو q.v.

ذـارـيات fem. plur. part. act. of ذـرـا q.v.

ذـام aor. a. To despise. مـذـوم for مـذـوم part. pass. Despised; D. S. Gr. T. 1, p. 104.

ذـابـ aor. o. To prohibit, wander to and fro. ذـبـ generic noun, A fly.

ذـبح aor. a. To split, cut the throat, slay, sacrifice (with acc. and عـلـى). ذـبـ That which is sacrificed, a victim.— ذـبـ II. To slay in large numbers.

ذـبذـ quadrilateral verb, To be moved to and fro, as anything suspended in the air. مـذـبـ

part. pass. Moved about, wavering to and fro (with بـ); Original root ذـبـ q.v.

ذـخـر aor. a. To select.— إِذْخَرَ VIII. To store up for future use (with acc. and بـ).

ذـبـ imperat. of وـذـرـ q.v.

ذـرـ aor. o. To scatter, strew. ذـرـ noun of unity, One single ant. ذـرـيـة Progeny, offspring, children, race; The following passage is rather obscure, 10 فـمـا آمـنَ لـمـوسـ إـلـا ذـرـيـة مـنْ قـوـمـهـ v. 83, "And none believed on Moses, save (certain) children of his people;" Some have imagined that Pharaoh's people are those referred to.

ذـرـ aor. a. To create, produce, multiply; as يـذـرـوـكـمـ فـيـهـ 42 v. 9, "He multiplies you by this means;" it is also used with the acc. and لـ.

ذـرـع aor. a. To measure with a cubit. ذـرـع A stretching forth of the hand, strength, power; ضـاقـ بـهـمـ 11 v. 79, "He was weak in power concerning them," i.e. He had no power to protect them; ذـرـعـهـ سـبـعـونـ ذـرـاعـاـ 69 v. 32, "The extension—length—of which is seventy cubits." ذـرـاعـ comm. gend. A cubit, length of the arm from the elbow to the extremity of the middle finger. ذـرـاعـيـهـ 18 v. 17, oblique dual, "His two fore-legs;" properly, down to the knees.

ذـرـوـ aor. o. and i. To snatch away, scatter. ذـرـوـ n.a. ذـارـوـ for ذـارـ The act of scattering abroad.

D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. 51 v. 1, "By the winds which scatter (the dust) in every direction;" or, by another interpretation, "By the women who scatter abroad (their offspring)."

دَعْنَ To obey.—**مُدْعِنٌ** part. act. IV. f. One who is submissive (with إلی).

دَقَنَ To strike on the chin. plur. of **دَقَنَ** A chin; at 17 vv. 108 and 109 it may be rendered "Faces."

ذَكَرَ aor. o. To strike a man on the private parts, to remember (with acc. and ان); to commemorate, make mention of, bear in mind (with acc. and فی or غَلَى). **ذِكْرٌ** A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Koran is frequently called **ذِكْرُ الْعَالَمِينَ** "An admonition, or exposition of religion for all creatures;" 16 v. 45, The Jews and Christians, as "Keepers of the oracles of God;" also means fame, good report, as **وَرَفَعْنَا لَكَ ذِكْرَكَ** 94 v. 4, "And have we not exalted thy fame?" **ذَاكِرٌ** Plur. **ذَكَرَانَ** and **ذَكُورٌ** A male. **ذَاكِرٌ** part. act. One who remembers (God). **ذِكْرٍ** (2nd declension) D. S. Gr. T. 1, p. 402, A remeining, admonition; 38 v. 46, "By their calling to mind the life to come;" 79 v. 43, "What record of (or means of knowing) it do you possess?" Note. **فِيمَا** is here put for **"In what?"** see ما تَذَكِّرَةً. **ذَكِيرٌ** A warning, admonition, that which brings to one's recollection. **ذَكُورٌ** part. pass. Remembered.—**ذَكَرَ** II. To remind, warn (with acc. and ب); to admonish. n.a. A

reminding, warning. **مَذَكُورٌ** part. act. One who warns or admonishes.—**إِذْكَرْ** or **تَذَكَّرْ** V. D. S. Gr. T. 1, p. 220, To be admonished, to be reminded; أَوْلَمْ نَعِرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرْ 35 v. 34, "And did we not give you (a sufficient) length of days, that whoso would be admonished might be admonished therein?"—**إِذْكَرْ** VIII. D. S. Gr. T. 1, p. 222, To remember, remind one's-self. **مَذَكُورٌ** part. act. One who remembers or reminds himself, hence, who is reminded or admonished.

ذَكَّا aor. o. To burn furiously.—**ذَكَّى** II. To cause to burn, to slay.

ذَلٌّ aor. i. To be abject, humbled. **ذَلٌّ** n.a. Humility, abasement; جَنَاحَ الذَّلِيلَ 17 v. 25, "The wing of humility," see جَنَاحٌ; At 17 v. 111 the words وَلَمْ يَعْلَمْ لَهُ وَلَيْ وَمَنْ الذَّلِيلَ bear one or two interpretations; they may mean "Neither has he any friend, on account of the vileness (of all created things); or they may be translated, "Neither has he any to protect him from ignominy," (as requiring no one). **ذِلَّةً** Abasement, ignominy, vileness. **ذَلُولٌ** Well-trained, tractable (a beast of burthen); commodious or easy, (the earth, or the paths of the earth); Plur. **ذَلِيلٌ** plur. of **ذَلِيلَةً**. **ذَلِيلٌ** Humble, submissive, mean, low-spirited, weak-hearted. **أَذَلٌّ** comp. form (2nd declension), Viler, most vile.—**ذَلُولٌ** II. To humble, render submissive (with acc. and ل); to bring low. **تَذَلِيلٌ** n.a. A bringing low.—**أَذَلٌّ** IV. To abase.

ذَلِيكَ Fem. **ذَلِيكَ**; Plur. **أَذَلِيكَ** That, those; all of which are considered by Arab grammarians as indeclinable nouns, entirely distinct one

from the other; they take as affixes the personal pronouns of the second person, as تَكُمَا, دَلِكْنَى, دَلِكْنَى, according to the number and gender of the persons addressed; they are also found with the usual prefixes, as كَذَلِكَ Thus, in that way; لِذَلِكَ For that reason, etc. See D. S. Gr. T. 1, p. 440.

نَمْ aor. o. *To revile.* **نَمْبَةٌ** A treaty, good faith.
مَذْمُومٌ part. pass. Abused, disgraced.

ذَنْبٌ Plur. ذَنَبَ aor. o. and i. *To follow closely.* ذَنْبٌ A crime, fault, sin. ذَنْبٌ A portion, lot.

دَهَبَ aor. a. To go (with إِلَى); go away, depart (with عَنْ); take away, or go away with (with بِ); D. S. Gr. T. 2, p. 121. **دَاهَبَ** comm. gend. Gold. **دَاهِبَ** part. act. One who goes. **أَدَهَابَ** n.a. The act of taking away.—**أَدَهَبَ** IV. To take away, remove (with acc. and عَنْ), also to take, receive, as at 46 v. 19, where there is an ellipse of the words يُكَلِّلُ لَهُمْ.

أَنْهَلَ aor. a. To forget (with عَنْ).

Dual. دَوَانٌ Fem. دَاتٌ, Gen. دَتِي, Acc. دَاتَشْ oblique دَوَنِي, and in constr. with a complement
 Dual. دَوَاتَانٌ Fem. دَوَتِي and دَوَاتَيْنِ, oblique دَوَاتِي and دَوَاتَيْنِ; Plur. دَوَاتِي and دَوَاتَيْنِ, and in constr. دَوَاتَشْ; Plur. دَوَى and دَوَيْنِ, oblique دَوَيْنِ and in constr. دَوَاتَيْنِ.

Fem. Plur. **دَوَاتُّ**; These words are never used but in connexion with a complement, it is therefore only in their abbreviated forms as **دَوَتِي**, **دَوَاتَا**, **دَوَاتِنَّ**, etc. that they are to be found in the Korân; their proper rendering depends very frequently upon the sense of the words in connexion with which they occur; their

most usual acceptation is Possessed of, Lord of, endowed with, or having; The following are a few of the instances where they may be paraphrased with advantage; Ex. دُوْ عَسْرَةٍ 2 v. 280, "Under a difficulty;" دُوْ آتِقَامٍ 3 v. 3, "Mighty to avenge;" دُعَاءً عَرِيفِي 41 v. 51, "Then is he given to much prayer;" دُوْ آلَفَرَبِي 2 v. 172, "Relatives;" بِرَوَادِ عَيْرِفِي زَعَّ 14 v. 40, "In an un-fruitful valley;" عَلَى ذَاتِ الْشَّمَالِ 18 v. 17, "To the right and left;" أَلْوَاحٍ وَسُرِّ 54 v. 13, "On (a vessel) built with planks and oakum" or nails, see دُوْ سَرِّ "The Lord of the two horns," either Alexander the Great, who is thus represented on his coins, or an older Hero who lived in the time of Abraham; ذَا لَثُونِ 21 v. 87, The prophet Jonah, see بُونُ. In addition to the meanings assigned to ذَات, دُوْ has special significations, it may sometimes be rendered The essence of, the very identical, the thing itself; ذَاتُ آصْدُورِ 3 v. 148, "The very in-most thoughts of your breasts." For the rules of syntax which affect دُوْ see D. S. Gr. T. 2, p. 145. Note. Instead of ذَوْنَ it is usual to employ the irregular Plural أَذْوَنْ q.v. written أَذْوَنْ كَلْمَةً q.v.

aor. o. To drive away; ۲ pers. fem. dual, 28 v. 23, "They drove away (their flocks)."

فِي aor. o. To taste, experience (with acc. and
part. act. One who tastes.

أَذْانٌ IV. To cause to taste (with double acc.).

ذَانَكَ Those two; dual of ذَانَ, generally دَانَ aor. i. To become known.—**أَذْانَعُ** IV. To divulge (with بِ).

ذَانَكَ written q.v.

ذَانَهُ see فِي.

رَأَيَةٌ see رَأَيَةٌ.

رَأْسٌ aor. a. *To be the head of.* Plur. رَأْشُونُ 2 v. 279, A head, capital sum, as رُؤُسُ أَمْوَالِكُمْ 21 v. 66, "The capital of your money;" رُؤُسُهُمْ 21 v. 66, "They fell back into idolatry," Literally, "They were turned upside down upon their heads."

رَأِيَاتُ plur. of رَأَيَةٌ, rt. رَأَى q.v.

رَأْفٌ aor. a. and o. *To be compassionate.* رَأْفَةٌ Compassion. رَافٍ Compassionate, merciful.

رَأْيٌ aor. a. To see, look (with إِلَى), behold, perceive, think (with أَنْ); to know (with or without أَنْ); with an affix رَأْيٌ is for رَأْيٌ, which again is for رَأْيَةٌ D. S. Gr. T. 1, pp. 118 and 98; in the aorist and imperat. the ةِ is generally omitted, thus وَسَيِّرِي اللَّهُ عَمَلْتُمْ 9 v. 95, "And God will see your works;" أَرَأَيْتُكَ 17 v. 64, and أَرَأَيْتُمْ 6 v. 40; the personal pronoun كَ in these instances is purely a pleonasm, and adds nothing to the meaning; "What thinkest thou?" "What think ye?"

D. S. Gr. T. 1, p. 544, and T. 2, p. 479; At 18 v. 37 is for تَرَبَّى D. S. Gr. T. 1, p. 459. بَادِيَ آلْرَأْيِ 11 v. 29, Judgment, opinion; رَأْيٌ 3 v. 11, "Upon first thoughts;" رَأْيَ الْعَيْنِ 11 v. 11, "Judging by sight." رَبِّي That which pleases the eye. رَبِّي for رَبِّي (2nd declension) D. S. Gr. T. 1, pp. 111 and 402, A vision of the night. رَبَّي Hypocrisy, ostentation; آنَاسٌ 2 v. 266, "To be seen of men."—

رَأَيْدِي III. To deceive by hypocritically assuming a false appearance; يُرَأَيُونَ 3 pers. plur. aor. D. S. Gr. T. 1, p. 112, § 230.—**أَرَأَى** IV. for أَرَى To cause to see, show, make to appear (with double acc.); مَا أَرَيْتُكُمْ إِلَّا مَا أَرَى 40 v. 30, "I only point out to you what I think (to be right)."—**تَرَأَيْدِي** VI. To see one another, come in sight of one another; This word is written تَرَأَيْدِي at 26 v. 61, the only place in the Korân where it occurs, but this seems to be a license, having for its object to avoid the concurrence of two quiescent letters; the following word **الْجَمْعَانِ** commencing with a Wesla.

رَبٌّ aor. o. *To be a lord and master.* Plur. رَبِّيُّونَ A Lord; رَبٌّ for ربٌّ My Lord. رَبِّيُّنَابُّ (2nd declension) plur. of رَبِّيُّنَابُّ A daughter-in-law. رَبِّيُّنَانِي A Rabbi, a Doctor or one learned in Divine Law. رَبِّيُّنَامَا Frequently, often, D. S. Gr. T. 1, p. 500.

رَبِّحَ To be profitable (a trade or traffic).

رَبِّصَ To expect.—**تَرَبِّصُ** V. To wait, wait for, expect, watch for something to befall any one (with acc. of thing and بِ of pers.). مُتَرَبِّصٌ n.a. The act of waiting, a period of waiting. مُتَرَبِّصٌ part. act. One who waits.

رَبَطَ aor. i. and o. *To tie, confirm, strengthen (with لِيَرَبَطَ عَلَى قُلُوبِكُمْ* (عَلَى), as 8 v. 11, "That he might strengthen your hearts."—**رَابِطٌ** III. To

be firm and constant. **By** A body of horse, consisting of five or more.

رَبْعٌ *To be watered every fourth day (a camel); aor.*
 a. i. and o. *To be the fourth.* **رَبْعٌ** The fourth
 part. **رَبْعٌ** Four by four; **رَبْعٌ** By fours (2nd
 declension), see **ثُلَاثٌ**. **أَرْبَعَةٌ** fem. and **أَرْبَعَةٌ**
 masc. Four, see **أَرْبَعَةٌ**. **رَبْعٌ** Forty. **رَبْعٌ** A
 fourth.

aor. o. To increase, grow, swell, *mount up*; at 30 v. 38 لَيْرُبُوا and لَيْرُبُوا are for يَرِبُّوا and يَرِبُّوا, the । being an أَلْفَ آلْفَيةٌ or Alif of precaution, D. S. Gr. T. 1, p. 109. رَابِّ for رَابُّ Fem. زَيْدًا part. act. That which mounts up; رَابِّيةٌ 13 v. 18, "The scum floating on the surface (of the water); " it also means severe, as 69 v. 10, فَأَخْدَمْهُمْ أَحَدَةً رَابِّيةٌ on them a severe punishment." أَرْبَبِي comp. for in, More numerous. رِبُّوا or more correctly رِبُّوا Usury, the three cases being alike, D.S.Gr. T. 1, p. 106; with the Article it is sometimes spelt أَلْرِبُّوا, the । at the end being an Alif of precaution, v. suprd. رِبُّةٌ or رِبُّةٌ A hill, an elevated part of the Earth.—رَبِّي II. To nourish, nurse, educate (with acc. and 17 رَبِّياني; (فِي v. 25, "They two nourished me.—أَرْبَبِي IV. To cause to increase, grant an increase to.

تَعْلَمُ aor. a. *To feed in abundant pastures, pass time pleasantly, enjoy one's-self.*

رَقْ aor. o. *To mend anything by joining the broken parts.* **رَقْ** n.a. Anything close, solid, impervious; The word occurs at 21 v. 31, where it is said that the Heavens and the Earth were originally **رَقْ**, i.e. united together in one solid mass.

رَتَّلْ To be well and fairly arranged.—رَتَّلْ II. To

repeat (the Korân) with a slow and distinct enunciation. تَرْتِيلٌ n.a. The act of repeating the Korân in a slow and distinct manner.

ج aor. o. To move, shake. **ج** n.a. A shaking, shock.

رَجْزٌ To compose a particular kind of verse called **رَجْزٌ** and **رَجْزٌ**. Impurity, a plague, punishment, any abomination, especially Idolatry.

رجس aor. o. *To bellow loudly.* **رجس** An abomination, punishment, indignation, doubt.

رَجَعَ aor. i. To return, turn back, turn off—blame—upon any one (with إِلَى), as لَعْنَهُمْ إِلَيْهِ يَرْجِعُونَ 21 v. 59, “Perhaps they might turn it off upon him;” or, according to another version, “That they might return unto God;” to come back, فَرَجَعُوا إِلَى أَنفُسِهِمْ 21 v. 65, “Then they came to themselves—returned to their senses;” to bring back, give back (with acc. and إِلَى); to turn again, as فَارْجِعِ الْبَصَرَ 67 v. 3, “Turn again thine eyes (unto Heaven);” آتِرِجِعُونَ 23 v. 101, “Restore me (to life again).” A rare instance in the Korân of the plural for the singular, used out of respect; D. S. Gr. T. 2, p. 237, note. رَجَعٌ and رَجَعَى ns.a. A return. رَاجِعٌ part. act. One who returns, etc. مَرْجِعٌ noun of time and place, A return.—VI. تَرَاجِعٌ To return to one another.

رَجْفَ aor. o. To be in violent motion, to shake violently, tremble. **رَجْفَةٌ** An Earthquake, a mighty blast. **رَاجِفَةٌ** Name of the first blast of the trumpet which is to precede the general Resurrection.—**مُرْجِفٌ** part. act. IV. f. One who makes a commotion.

رَجُل n.a. aor. o. *To hurt one in the foot.* collective noun, Foot, Foot-soldiers. **رَجُل**

وَذَيْتَنِينَ بِهِتَابٍ أَرْجُلٌ A foot; Plur. يَمْتَابٌ 60 v. 12, "And do not bring a calumny which they have invented between their hands and their feet;" The words are interpreted to mean, "Shall not lay their illegitimate offspring to their husbands." رَجَالٌ Plur. رَجَالٌ A man, as opposed to a woman; 72 بِرَجَالٍ مِنْ آنِجِنٍ, "With certain of the Jinn."

رَجْمٌ aor. o. To stone. رَجْمٌ A doubt, conjecture; 18 v. 21, "Doubtfully guessing at that which is secret;" Plur. رُجُومٌ Things which are thrown. رَجِيمٌ Stoned, pelted or driven away with stones; an Epithet of Satan. مَرْجُومٌ part. pass. Stoned.

رَجَا aor. o. To hope (with acc. or with أَنْ); to hope for (with acc. and مَنْ or لِ); sometimes also to fear, but in this sense it is always found with a negative, thus 25 كَانُوا لَا يَرْجُونَ نُشُورًا v. 42, "They did not dread the Resurrection." أَرْجَاءُ plur. of رَجَا The sides. مَرْجُوٌ part. pass. Hoped for.—أَرْجَى IV. To put off, postpone; at 7 v. 108 أَرْجَةٌ is for أَرْجَهٌ "Put him off;"

D. S. Gr. T. 1, p. 460. مَرْجِي plur. of مَرْجُونٌ for مَرْجَونٌ 9 v. 107, "Held in suspense (awaiting) the decree of God;" D. S. Gr. T. 1, p. 354.

رَحْبٌ To be ample, spacious; 9 v. 25, "For all it was so spacious." مَرْحَبًا a form of salutation equivalent to Welcome! as مَرْحَبًا يُكُمْ "You are welcome."

رَحِيقٌ Pure Wine; no verbal root.

رَحْلٌ aor. a. To place saddle-bags on a camel. رَحَّلٌ n.a. A saddle-bag; Plur. رَحَّلٌ

إِيَّاهُمْ رِحْلَةً لِّلشَّتَاءِ، 106 v. 2, "For their joining together (in fitting out) the Caravan in winter and summer."

رَحْمٌ aor. a. To be merciful, have mercy upon (with acc. of pers.); In the passive تُرْحَمُونَ "Ye shall be treated with mercy," or "shall receive mercy." رَحْمَةً sometimes spelt رَحْمَتٌ, D. S. Gr. T. 1, p. 276, note, Mercy, kindness. أَرْحَمٌ compar. form, Most merciful. أَرْحَامٌ comm. gender, plur. of رَحْمٌ A womb, relationship, as أَرْحَامٌ أَرْحَامٌ Blood relations. رَاحِمٌ Kindness, affection. رَاحِمٌ part. act. One who shows mercy. رَحْمَانٌ or رَحْمَانٌ D. S. Gr. T. 1, p. 404 (with the article usually spelt أَرْحَمُ), and رَحِيمٌ Merciful and compassionate; The two words are constantly found together, as if to add intensity one to the other, but the former conveys the more comprehensive meaning. رُحْمَاءُ (2nd declension) plur. of رَحِيمٌ مَرْحَمَةً Mercy, kindness.

رَخْيٌ aor. a. To be soft and flabby. رُخَاءُ A gentle wind.

رَدٌّ aor. o. To drive back, avert (with acc. and عَنْ, also with عَلَى); to restore, give back, bring back, refer, give again (with acc. and إِلَى, لِ, or عَلَى 14 v. 10, فَرَدُوا أَيْدِيهِمْ فِي أَفْوَاهِهِمْ; عَلَى "Then they put their hands up to their mouths," either biting their own fingers in anger; or it may be, to close the mouths of the prophets; At 16 v. 72, and 22 v. 5 it means to keep back (with إِلَى); at 41 v. 47 (also with إِلَى) to reserve; and at 5 v. 107, To take (an oath). رَدٌّ n.a. 21 v. 41, The act of averting, bringing back, etc. رَادٌّ part. act.

فَمَا أَكَلُّذِينَ
One who averts, restores, etc.; 16 v. 73, "Nor do those
who have been made superior (to others) give
back their wealth, etc." Here بِرَادِي is for
بِرَادِينَ, the participle—or noun of agency—
being antecedent to a complement in the
genitive; D. S. Gr. T. 2, p. 183; بِ being
an expletive after the negative مَا, see بِ.

مرد A place by which or to which we return;
besides being a noun of time and place as above,
مرد is also a noun of action, D. S. Gr. T. 1,
p. 291, and then means the act of averting,
restoring, etc. مرکود part. pass. Restored,
averted, as غَيْرِ مَرْكُودٍ 11 v. 78, "Inevitable."

ترَدَدٌ V. To be agitated, moved to and fro.—
أَرَدَدٌ VIII. To be rendered, to return, turn
again (with عَلَى), as آتَارِهِمَا عَلَى 18 v.
63, "And they retraced their steps;" or with
إِلَى, as لَا يَرْتَدُ إِلَيْهِمْ طَرْقَهُمْ 14 v. 44, "Their
sight shall not return to them," being fixed
with horror; at 27 v. 40 the same expression
may be translated "In the twinkling of an
eye," or "Before thou canst fix thine eye
upon any object, and remove it;" with عن it
means to apostatize.

رَدَّ To prop a wall. رَدِّ A helper.

رَدَفٌ To come behind (with لِ). رَادِفٌ part. act.
That which follows.—مردف part. act. IV. f.
same as رَادِفٌ; at 8 v. 9 it may either mean
following one another, or causing (the believers)
to follow one another.

رَدَمٌ aor. i. To shut (a gate). رَدِمٌ n.a. A strong
wall.

رَدَى aor. i. To trample the earth with his feet (a
horse). رَدِى aor. a. To perish.—رَدَى IV. To

bring to destruction.—ترَدَى V. To fall head-
long. مُترَدِّيَةٌ fem. part. act. That which falls
headlong, or is slain by a fall.

رَدَلٌ aor. o. To be base. أَرَدَلُونَ Plur. and
إِلَى أَرَادِلٌ comp. form, Vilest, most abject;
أَرَدَلٌ 16 v. 72, "To the worst part of
life," i.e. To a decrepit old age; the *Madidi*
infantia nasi.

رَزَقٌ aor. o. To supply with the necessities of life,
provide for, bestow upon (with double acc.);
to sustain 12 v. 37, "No
food shall come to you with which ye shall be
supplied;" For this use of the verb in the
passive voice with a complement see D. S. Gr.
T. 2, p. 124. رِزْقٌ A provision, maintenance,
bounty, fortune, income, anything granted to
another from which he derives benefit. رَازِقٌ
part. act. One who provides for, or supplies
with necessities. أَرْزَاقُ The Great Provider,
one of the names of God, as Providence.

رَسَّ aor. o. To dig a well. أَرْسَلُ Er-Rass; sup-
posed to be the name of a well near Midian,
or according to others near Antioch.

رَسَخٌ To be firm. رَاسِخٌ part. act. One who is firmly
established; أَرْسَخُونَ فِي الْعِلْمِ 4 v. 160, "Those
who are well grounded in learning."

رسَلٌ aor. o. To send a messenger. رَسُولٌ An apostle,
a messenger; Plur. رُسُلٌ; at 33 v. 66 we find
آرْسَلُ for the sake of the rhyme, by
a license called إِشْبَاعٌ saturation; D. S. Gr.
T. 2, p. 497; At 26 v. 15 the word رَسُولٌ is
used with a plural signification thus
إِنَّا رَسُولٌ etc. as though it were "Verily we are a de-
putation;" several reasons are assigned for
this; Freitag says, quoting the Kāmoos, that

words of the form فَعُولٌ are both sing. and plur.; رَسُولٌ is by others considered to be a noun of action used adjectively, for this construction see D. S. Gr. T. 2, p. 280. رسَالَةً A message, commission.—أَرْسَلَ IV. To send (with إِلَى, also with acc. and عَكَى or إِلَيْ); فَأَرْسَلْنَا 12 v. 45, for فَأَرْسَلْنَا نَحْنُ 12 v. 45, for فَأَرْسَلْنَا نَحْنًا, D. S. Gr. T. 1. p. 459. مُرْسِلٌ part. act. One who sends; لَمْ يَأْتِ مُرْسِلٌ لَهُ وَمَنْ بَعْدُهُ 35 v. 2, "There is no one who can send or bestow it, after he has withheld it." مُرْسَلٌ part. pass. One who is sent, a legate; الْمُرْسَلَاتُ 77 v. 1, Angels, winds, or the verses of the Korân, according to different interpretations.

رَسَا aor. o. *To be or stand firm.* رَوَاسِي (2nd declension) plur. of رَاسِيّة fem. of رَاسٍ for رَاسِيّة for رَاسِيّة; D. S. Gr. T. 1, pp. 330 and 366, part. act. Things which are firmly and immovably fixed—mountains.—أُرسَى IV. To fix firmly. مُرسِى noun of time and place, That which is fixed with regard to time or place, as أَيَّانَ مُرسَاهَا 7 v. 186, “When is its fixed time?”; مَجَراًهَا وَمُرسَاهَا a Port, harbour, or roadstead, as مَجَراًهَا وَمُرسَاهَا 11 v. 43, “Both whilst it is moving, and whilst it is at anchor, or at rest.”

رَشَدٌ aor. o. To walk in the right way, to be well directed. **رَشَادٌ**, **رَشَادٌ**, and **رَشْدٌ** nouns of action, A going in the right way, true direction, correct rule of action. **رَشِيدٌ** part. act. One who is well directed, or who walks in the right way. **رَشِيدٌ** A person of discernment, a guide to the right way.—**مُرْشِدٌ** part. act. IV. f. One who directs aright, a guide.

رَصَّ aor. o. *To cement or join together.* مُرْصُوصٌ
part. pass. Firmly and compactly united.

رَصِّدٌ n.o. *To observe, lie in wait.* رَصِّدٌ n.a. A

lying in wait; also as a collective noun, An ambush, band of watchers. مَرْصَدٌ A place of ambush. مَرْصَادٌ A place of observation, or of ambush.—إِرْصَادٌ n.a. IV. f. A means of preparation or fitting out.

رَضْعَةً aor. a. and i. To suck the mother's milk.
 رَضَاةً n.a. The act of sucking milk: أَخْوَاتُكُمْ "Your foster sisters."
 رَضَاةً 4 v. 27, "Your foster sisters."
 مَرَاصِعَ (2nd declension) plnr. of مَرَاصِعٌ A breast.
 اِرْضَعَ IV. To suckle (with acc. of child and
 لِ of father); to give suck to. مَرْضِعَةً fem.
 part. act. One who gives suck.—إِسْتَرْضَعَ X.
 To seek a nurse for (a child).

رَضِيَ aor. a. To be content, pleased (with عنْ, with بِ, or with acc.); to choose (with بِ, also with acc. of thing and لِ of pers.).
 رَاضٍ Agreeable, acceptable. رَاضِي part. act., Fem. رَاضِيَةً One who is content, well pleased; also pleasant, agreeable.
 رِضْوَانٌ Grace, acceptance, favour, that which is pleasing. مَرْضِيٌّ part. pass. Accepted, well pleased or contented. مَرْضَاتٌ n.a. for D. S. Gr.
 T. 1, p. 276, note; The act of pleasing.—
 أَرْضَى IV. To content, please (with acc. of pers. and بِ). تَرَاضَى VI. To be pleased with one another, to be mutually agreed (with بِينَ or بِ). تَرَاضِي n.a. for D. S. Gr.
 إِرْتَضَى VIII. T. 1, p. 111, Mutual consent.—
 To be pleased with, pleasing to (with لِ).

رَطْبٌ To be fresh and ripe (dates). **رَطْبٌ** n.a.
 That which is green. **رَطْبٌ** collective noun,
 Fresh ripe dates.

رَعْبٌ aor. a. *To frighten, fear.* **رَعْبٌ** n.a. *Fear, terror.*

ॐ aor. a. and o. *To thunder.* **ॐ** Thunder.

رعى

رَعَى aor. a. on account of the guttural ء, D. S. Gr. T. 1, p. 250, To pasture, feed (cattle), to observe aright, as at 57 v. 27. **رِعَايَةٌ** n.a. A right observance. **رَاعِي رَاعٍ** plur. of **رَاعِي** for **رَاعِي** part. act. One who feeds flocks, a shepherd. **مَرْعَى** Pasture.—**رَاعِي** III. To observe, respect, look at (with acc. or with ل); **رَاعَنَا** 2 v. 98, "Look at us;" a word to which Mohammad had a great objection, it having been derisively employed by some Jews, in whose language it had an uncomplimentary meaning.

رَغَبَ aor. a. To desire (with أَن); also to be unwilling (with أَن), or to dislike (with عَن); The passage at 4 v. 126 may be rendered either way; **يُرْغَمُوا بِأَنفُسِهِمْ عَنْ تَقْسِيمٍ** 9 v. 121, "They should prefer themselves before him;" With إِلَيْهِ it means to supplicate. **رَغْبَةٌ** Love. **رَاغِبٌ** part. act. One who supplicates earnestly (with إِلَيْهِ); also one who is averse from (with عَنْ).

رَغْدٌ To abound in good things. **رَغْدًا** Abundantly. **رَغْدٌ** aor. a. To dislike, abhor.—**مُرَاغَمٌ** noun of place III. form, A place of refuge.

رَفَقَ aor. o. and i. To break in pieces. **رَفَقٌ** Dust, anything broken small.

رَفَقٌ aor. o. To be obscene. **رَفَقٌ** Carnal intercourse.

رَفَدَ aor. i. To give. **رَفْدٌ** part. pass. Given.

رَفَقَ To spread the wings. **رَفَقٌ** A pillow. **رَفَعَ** aor. a. To raise up, exalt, lift up (with acc. and إِلَيْهِ). **رَافِعٌ** part. act. Exalting, one who raises up. **رَفِيعٌ** High. **مَرْفُوعٌ** part. pass. Raised on high, exalted.

رَفْقٌ To help. **رَفِيقٌ** A companion, friend. **رَفْقٌ** An elbow, utility, comfort; **وَرْفَقاً** Comfortably;

مُرْتَقٌ—**مَرَاقِقٌ** (2nd declension) Elbows.—A couch, noun of place derived from the VIII. f. which means *To recline on the elbow.*

رَقٌّ To be thin. **رَقٌّ** A volume or scroll, generally of parchment.

رَقَبَ aor. o. To observe, respect, regard (with acc. and فِي). **رَقِيبٌ** A watcher, an observer. **مَحْرِبُ رَقَبَةٍ** Plur. **رِقَابٌ** A neck, a slave; **رَقَبَةٌ** 4 v. 94, "The freeing of a neck (from the yoke of slavery)."—**رَقَبَ** V. To look about one.—**إِرْتَقَبَ** VIII. To observe, watch. **مُرْتَقَبٌ** part. act. One who watches.

رَقَدَ aor. o. To sleep. **رَفْوَدٌ** n.a. Sleeping. **مَرْقَدٌ** A bed.

رَقَمَ To write, mark with diacritical points. **الرَّقِيمُ** Er-Rakeem, a word, the meaning of which is in dispute; according to one interpretation it was the name of a leaden plate, on which were inscribed the names of the seven sleepers. **مَرْقُومٌ** part. pass. Written.

رَقَقَ aor. a. To mount a ladder (with فِي); to enchant. **رَاقِيٌّ** for **رَاقِيٌّ** n.a. An ascent. **رَاقِيٌّ** 75 v. 27, "And it is said, who is the magician (to drive away his agony)?" **رَاقِيٌّ** acc. plur. of **رَقْوَةٌ** A breast-bone; see this word under **رَقَقَ**. **إِرْتَقَى**—**ثَسِيٌّ**, **مَثَانِيٌّ** rt. **ثَسِيٌّ**, **مَثَانِيٌّ** VIII. To ascend (with فِي).

رَكَبَ aor. a. To ride (with acc.); to be carried, go on board a ship (with فِي). **رَكَبٌ** A company of 10 or more mounted on camels, a small caravan. **رَكَبَانٌ** plur. of **رَاكِبٌ** part. act. One who rides, mounted. **رَكَابٌ** collective noun, Camels. **رَكَبَ** Use of a camel in riding.—**مُسْرَاكِبٌ** II. To put together.—**رَكَبَ** part. act. VI. f. Lying in heaps.

رَكَدَ To be still. رَوَادِدُ (2nd declension) fem. plur. of رَاكِدٌ part. act. That which is still.

رَكَزَ aor. o. and i. To fix a spear in the ground. رَكْزٌ A low sound, a whisper.

رَكَسَ To invert.—أَرْكَسَ IV. To overturn, upset.

رَكَضَ aor. o. To move the feet, stamp on the ground; to fly (with عَنْ); Before the words بِرْجِلَكَ at 38 v. 41 we must understand لَهُ قَيْلَ, and between the first and last parts of the verse, we have to imagine the springing up of a fountain, or two, according to the fancy of the Commentators.

رَكَعَ aor. a. To have the back bent, to bow down in prayer. رَكْعٌ Plur. رَكَعُونَ and رَكَعَ part. act. One who bows down.

رَكَمَ aor. o. To gather together in a heap. رَكَامٌ A heap; In heaps. رُكَامًا part. pass. Gathered in a heap.

رَكَنَ aor. a. To incline one's-self (with إِلَى). رُكْنٌ a stay, support, prop; hence, Princes or chiefs of the people.

رَمَّ aor. o. and i. To repair; also aor. i. To be rotten. رَمِيمٌ Rotten; adjective of common gender.

رَمَّانٌ generic noun, Pomegranates.

رَمَحَ aor. a. To pierce with a lance. رِمَاحٌ plur. of رَمْحٌ A lance.

رَمَدَ aor. o. and i. To invade an enemy's country. رَمَادٌ Ashes.

رَمَزَ aor. o. and i. To nod, wink. رِمَزٌ n.a. A sign, such as a wink or nod.

رَمَضَانٌ aor. i. To bake a sheep in its skin. رَمَضَانٌ (2nd declension) Ramadān, the ninth month of the Arabian year, said to be so named, because it originally fell in the height of summer.

رَمَى aor. i. To throw, cast, throw out (with acc. or

with بِ of thing); to cast aspersions upon any one (with acc. of pers.), as at 24 vv. 4, 6, and 23; At 8 v. 17 allusion is made to a miracle which was wrought at Bedr in favour of Mohammad, who, by throwing a handful of gravel into the faces of the Koreish, brought about a victory in his favour.

رَهَبَ aor. a. To fear (with acc. or with لِ of pers.). رَهْبَةٌ فِي رَهَبٌ, رَهَبٌ, and رَهْبَةٌ ns.a. Fear; مُدُورُهُمْ 59 v. 13, "On account of the fear inspired in their breasts by God." رُهْبَانٌ plur. of رَاهِبٌ A monk. رَهَبَانِيَّةٌ Monasticism.—أَرْهَبَ IV. To frighten, cause terror (with acc. of pers. and بِ of thing).—إِسْتَرْهَبَ X. To terrify.

رَهَطَ To take large mouthfuls. رَهَطٌ n.a. A family; تِسْعَةَ رَهَطٍ 27 v. 49, "Nine men of a family;" D. S. Gr. T. 2, p. 316; This word is not generally used when more than 10 men are spoken of, but in any case they must be the sons of one man.

رَهَقَ aor. a. To follow closely, cover; aor. i. To oppress, cause to suffer; to be given to evil practices towards (with double acc.). رَهْقٌ n.a. Folly, oppression.—أَرْهَقَ IV. To impose a difficult task on any one, afflict with troubles and difficulties (with double acc.).

رَهَنَ To give in pledge. رَهِينٌ Given in pledge. رَهَنٌ plur. of رَهَنٌ A pledge.

رَهَا aor. o. To go softly. رَهْوٌ n.a. A ditch or furrow. رَسَا see رَوَاسِيَ

رَاحَ aor. o. To do anything in the evening or at sunset. رَاحٌ n.a. Rest, mercy. رُوحٌ comm. gend. A spirit, soul; رُوحُ الْقَدْسِ 16 v. 104, "The Spirit of Holiness," or "the Holy Spirit," viz. The Angel Gabriel, who alone is intended

by this name; At 16 v. 2 it may be translated the Inspiration or Revelation, viz. the Korân. رَجَحُ fem., Plur. رِيَاحٌ A wind, smell, prosperity, power. رَوَاحٌ The evening, as 34 v. 11, "(It blew) for a month in the evening." Note. At the commencement of this verse we must understand the word رَكْحَانٌ سَعْرَانٌ q.v. Victuals, things necessary to support life.— رَأْرَاحٌ IV. To drive home (flocks) in the evening.

راَدٌ aor. o. To seek. رَوَيْدَا Gently; رَوَيْدَا is said to be equivalent to أَمْبَلٌ Grant a respite; D. S. Gr. T. 1, p. 546; at 86 v. 17 the words are found in conjunction أَمْبَلُمْ رَوَيْدَا "Grant them a gentle respite," or "respite them for a while."— رَأْدَ— III. To long after, desire to have intercourse with (with acc. and عَنْ); thus رَأَدَتْشِنِي 12 v. 26, "She desired to lie with me;" At 12 v. 61 it means simply to solicit.

راَدٌ IV. To be willing, wish, desire, intend, mean (with acc. and بِ, also with أَنْ); يُرِيدُنِي 36 v. 22 for يُرِيدُنِي aor. conditional and نِي.

راَفَصٌ aor. o. To exercise, or break in a colt. رَوْضَةٌ A rich and well-watered meadow.

رَاعٌ aor. o. To frighten. رَعْ n.a. Fear, timidity.

رَاغٌ aor. o. To turn furtively from one thing to another (with إِلَى); to turn upon (with عَلَى).

رَامٌ aor. o. To seek. الْرَّومُ collective noun, The Greeks, as being subject to the Roman Empire.

Note. The events mentioned at the beginning of the 30th chapter relate to the wars between the Greeks and Persians under Heraclius and Chosroes.

رَابٌ aor. i. To make uncertain. رَيْبٌ n.a. A doubt, calamity, as 52 v. 30, "Adverse fortune," literally, "the calamity of the time." رِيَبَةٌ Suspicion, uncertainty.— سُرِيبٌ part. act. IV. f. Disquieting, he or that which inspires doubt or suspicion; also one who is guilty of a crime.— إِرْتَابٌ VIII. To be in doubt. مُرْتَابٌ part. act. One who is in doubt, a sceptic.

رَاسٌ aor. i. To fit feathers to an arrow. رِيشٌ generic noun, Feathers; fine clothing.

رَاعٌ aor. i. To grow. رِيعٌ A high hill.

راَنٌ aor. i. To take possession—of the heart—(with عَلَى).

ز

زَيْدٌ aor. o. To give anyone cream to eat. زَيْدٌ Froth, scum.

زَرَّ aor. o. To pelt with stones. زَبُورٌ A book, The Book of Psalms; Plur. زَبُورٌ Books, writings, Scriptures; زَبُورٌ and زَبُورٌ are also Plurals of زَبُورٌ. A lump or large piece of iron, a divided portion, sect; زَبُورٌ occurs with the first of these meanings at 18 v. 95, and زَبُورٌ with the last, at 23 v. 55.

زَيْنٌ aor. i. To sell dates on the tree by guess.

زَبَانِيَّةٌ plur. of زَبَانِيَّةٌ, or wanting the singular, Rebels (against God), Prætorian Guards; at 96 v. 18 it appears to refer to the Angels who keep guard over Hell.

زَجَّ aor. o. To pierce with the ferule of a spear; زَجَّ noun of unity, A thing made of glass, as a glass vessel.

زَجَّرٌ aor. o. To prohibit, drive away. زَجَّرٌ n.a. The act of driving or prohibiting. الْأَزْجَرَاتُ fem. plur. part. act. Those who drive; فَالْأَزْجَرَاتُ زَجَّرًا

37 v. 2, "And the Angels who drive forward the clouds, or drive away evil spirits, or keep men from sin." اَزْدَجَرَةٌ A single cry.—VIII. for اَزْجَرَ To drive away with cries, reject. مُرْدَجَرَ part. pass. Forbidden.

زَجَّا aor. o. To be easy.—اَزْجَى IV. To propel, drive forward (with acc. and لِ or فِي). مُرْجَاهَةٌ fem. of مُرْجَحَى Few, small.

مُرْخَنْ To remove far from a place (with عَنْ). وَمَا هُوَ بِمُرْخَنِهِ part. act. One who removes, as 2 v. 90, "But he shall not free himself from the punishment." Derived from رَحْ which has the same meaning.

زَحَفَ aor. a. To proceed towards. رَحْ n.a. An army marching in a hostile manner.

زَخْرَفَ Anything highly embellished, as with gilding, decoration by gilding, gold, embellishment, either real, as the flowers of the earth, 10 v. 25; or figurative, as a flowery discourse, 6 v. 112; verbal rt. زَخَرَ To gild.

زَرَبَ aor. o. To construct a pen or fold for sheep. زَرَبَ (2nd declension) plur. of زَرِيَّةٌ A rich carpet.

زَرَعَ aor. a. To sow seed, give increase to, as اَنْتُمْ تَرْعَوْنَهُ اَمْ تَحْنُ اَمْ تَرَأْعُونَ it its increase, or are We the givers of it? " زَرَعْ Plur. زَرَوْعَ Seed, corn, land sown with corn. زَرَاعَ plur. of زَارَعَ part. act. A sower.

زَرَقَ aor. o. and i. To drop dung (a bird); to have blue eyes. اَزْرَقَ plur. of اَزْرَقَ One who has blue eyes; an enemy, such as the Greeks, whose eyes were frequently of that colour.

زَرَى aor. i. To abuse.—اَزْدَرَ VIII. for D. S. Gr. T. 1, p. 222, To despise.

زَعَمَ aor. o. To speak, assert, generally used in

doubtful matters; to suppose, think, imagine, fancy, to be of opinion (with acc. or with أَنْ).

سَعَمَ n.a. Fancy, imagination. عَيْمَ A surety, one who vouches for or guarantees another.

رَفَ aor. o. To carry home the bride in procession; aor. i. To hasten, go with hurried steps.

زَفَرَ aor. i. To send forth a deep breath. زَفِيرَ A deep sob; properly, the first part of the braying of an ass, as شَهِيشَ is the second; at 11 v. 108 these words may be rendered " Sobbing and sighing;" at 25 v. 13 the term زَفِيرًا is applied to the roaring of flames.

رَقَّمَ To swallow speedily. اَلْرُوقُومُ A tree growing in the midst of Hell, for a description see ch. 37 v. 60; The tree after which this infernal production was named bears a kind of intensely bitter almond.

زَكَّيَّا Zacharias.

زَكَىٰ or more properly زَكَّىٰ aor. o. To grow, to be pure, or purified. زَكُوٰةٌ pronounced, and sometimes written زَكَّةٌ or زَكُوٰ like صَلَوةٌ or صَلَوٰةٌ, D. S. Gr. T. 1, p. 36, Purity, a portion of one's substance given in order to purify the rest, i.e. Alms; خَيْرًا وَمِنْهُ زَكُوٰةٌ 18 v. 80, "One more righteous than he," literally, "Better as to purity." زَكِيٰٰ Pious, righteous. اَزْكَىٰ for اَزْكَىٰ comp. form, Purer, more righteous; اَزْكَىٰ 18 v. 18, "The purest and best food."—زَكِيٰٰ II. To purify, justify (with acc. of pers. and بِ of thing).—اَزْكَىٰ and تَرَكَىٰ V. To endeavour to be pure and holy, to give part of one's substance in alms, as at 92 v. 18.

زَلَّ aor. i. To slip.—اَزْلَلَ IV. To cause to slip or fall (with acc. and عَنْ). إِسْتَرَلَ—X. same as اَزْلَلَ, but with acc. of pers. and بِ.

زلزل To shake, shake to and fro. زِلْزَال n.a. The act of shaking; إِذَا زَلَّتْ أَرْضٌ زِلْزَالُهُ 99 v. 1, "When the earth is shaken by an earthquake;" literally, "by its shaking." زِلْزَلَةٌ A shock—of an earthquake.

زَلَفْ To draw near. زَلْفَةٌ Nearness, proximity, a near approach; زَلْفَةٌ Near at hand; Plur. زَلَفْ ; The phrase زَلَفَا مِنَ الظَّلَلِ at 11 v. 116 signifies those hours of the night which commence at the close of day, and those of the day which commence at the close of night; There are other ways of spelling this word, such as زَلَفَا, زَلَفَى and زَلَقَى, the last being a noun in the singular, having the same signification as زَلَفْ, and of the second declension, D. S. Gr. T. 1, p. 402.—**أَزْلَفْ** IV. To bring near, cause to approach (with acc. and لِ).

زَلَقْ aor. o. To slip. زَلَقْ A place in which the feet are liable to slip.—**أَزْلَقْ** IV. To cause to slip or fall (with acc. of pers. and بِ).

زَلَمْ To wander about. زَلَمَ Plur. أَزْلَامْ Headless arrows used by the ancient Arabs for purposes of divination, a superstition forbidden by the Korân; for a curious illustration of this custom see Ezekiel ch. xxi. v. 21.

زَمَرْ aor. i. To play upon a wind instrument. زَمَرْ plur. of زُمْرَةٌ A crowd of men; زُمْرَةٌ In crowds.

زَمَلْ aor. i. and o. To limp.—**إِزْمَلْ** part. act. of زَمَلْ for تَزَمَّلَ V. f. D. S. Gr. T: 1, p. 220, To wrap one's-self in a garment. The epithet أَلْمَرْمَلْ is applied to Mohammad in the 73rd ch. because at the moment it was communicated to him he was wrapped in a mantle either asleep or at prayers; so say the commentators.

زمهر To flash with anger (an eye). زَمْهَرٌ Excessive cold, by some interpreted to mean the Moon; original root زَمَهَ To be violent.

زنجبيل Ginger, with which the water of Salsabeel, a fountain in Paradise, is to be flavoured.

زنم no verbal root, An excrescence behind the hoofs of goats. زَنْبِيمُ Spurious, illegitimate.

زنى aor. i. To be guilty of fornication. زَنَى n.a. Fornication. زَانِي and with the article أَلْزَانِي and أَلْزَانِي part. act. One who is guilty of fornication.

زَهَدْ aor. a. To abstain; aor. i. To have in low estimation. زَاهِدٌ part. act. One who esteems lightly, or holds in low estimation (with فِي of thing).

زَهَرْ aor. a. To be resplendent. زَهَرَةٌ A flower, splendour.

زَهَقْ aor. a. To be full of marrow (a bone); to vanish, disappear, perish. زَاهِقٌ part. act. That which vanishes away. زَهْوَقٌ Vain, perishable.

زاج aor. o. To stir up strife. زَوَاجٌ Plur. A companion, mate, spouse, husband or wife, an individual when consorting with another; that in which individuals are united, as a kind, species, class, or sex, also a pair, a couple; Examples, 31 v. 9,

"And we have caused (vegetables) to spring up in it of every generous species;" فِيهِمَا وَمِنْ كُلِّ زَوْجٍ كَرِيمٍ 55 v. 52, "In each (garden) there shall be two kinds of every fruit," or it may be "Two pairs of every kind;" thus at 11 v. 42 the words وَمِنْ كُلِّ زَوْجَيْنِ آتَنَّنِي may either be rendered two, or two pair, of every kind, so also at 13 v. 3, 6 v. 144 and elsewhere; for the use of آتَنَّنِي with the dual see D. S. Gr.

T. 2, p. 315, where he translates زوجين آندين زوجين collective noun, The olive, olives. زادن noun of unity, An olive, an olive-tree.
 "Two individuals," a reading which is supported by the passages at 51 v. 49, where زادن must of necessity have the meaning of two individuals paired together, and at 15 v. 88, where زادن means simply "individuals," or "certain of them;" وآخر من شكيله أزواج. 38 v. 58, "And other (matters) of a similar kind shall be in conjunction with it;" In this passage there appears to be an ellipse, آخر for آخر in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written آخر, see 3 v. 5.— زوج II. To give in marriage (with double acc.); to wed to (with acc. and بِ); to join together; وإنما بِ to make of two kinds, to make or give conjointly.

زادن aor. o. To take provisions. زاد Provision for a journey.— تردد V. To provide one's-self for a journey.

زار زار aor. o. To visit. زور False, a falsehood.— تراور VI. To decline (with عن); 18 v. 16 is for تراور 3 pers. fem. sing. aor.

زال زال aor. o. To cease, cease to be in a place, fail, perish, as 35 v. 39, "Lest they fail;" إن كان مكرهم لتزول مينة الجبال to decline, as 14 v. 47, "Even though their craftiness were such that the mountains should be moved by it;" literally, "should cease to remain in their places, or incline downwards (like the Sun)." زوال n.a. A declining, declination as of the sun from the meridian, in which sense it is figuratively employed at 14 v. 46.

زات زات aor. i. To dress food with oil. زيت Oil.

زيتون زيتون collective noun, The olive, olives. زيتون noun of unity, An olive, an olive-tree.
 aor. i. To be increased, to increase, cause to increase, give an increase to (with acc. of pers. and في or with double acc.); to exceed in number; أو يزيدون 37 v. 147, "Or there were more in number;" to make an addition to (with على). زيد Zeid, Mohammad's freedman and adopted son, whose wife Zeinab Mohammad married after her divorce from Zeid; see ch. 33. زيادة An increase, addition. مزيد An accession, increase, addition.— زياده for زاده VIII. D. S. Gr. T. 1, p. 222, To increase, suffer an increase, or be increased by (with acc.); as 18 v. 24, "And they suffered an increase of nine (years)."

زان زاغ aor. i. To be inclined downwards, to become dim (the sight), turn aside, deviate (with عن). زبغ n.a. Perversity.— ازاغ IV. To cause to deviate, render perverse.

زال زيل aor. i. and a. To cease (with في). زيل— زيل V. To make a separation (with بين). زيل— زيل V. To be separated one from the other.

زان زينة aor. i. To adorn. زينة An ornament, as apparel at 7 v. 29, or trinkets, etc., pomp; sometimes used collectively for ornaments, as at 20 v. 90 and elsewhere; At 20 v. 61 يوم الزيمة means the day of the solemn feast, when the temples and other buildings were decked out in olden times.— زين II. To adorn, prepare (with acc. and بِ or في); to deck a thing out (with specious arguments, or otherwise), to make it appear pleasing (with acc. and لِ); لا زين لهم 15 v. 39, "Verily I will make (their disobedience) appear pleasing to them on the Earth." زين for زين V. D. S. Gr. T. 1, p. 220, To be adorned.

سَ an adverb prefixed to the aorist tense of verbs, and giving them a future signification; it is considered as an abbreviation of سَوْفَ q.v.; thus ۱۱ سَارِي إِلَى جَبَلٍ "I will betake myself to a mountain," see أُورِي; it is likewise used in conjunction with other prefixes, as فَسِيقَكِيفِيكُمْ اللَّهُ ۲ v. 131, "And God will suffice thee (as a protection against) them," see كَفَى.

سَأَلَ aor. a. To ask, interrogate, ask for, demand (with acc. of pers. and أَنْ, also with double acc. or with acc. of pers. and بِ or عَنْ بِ); to pray to (with acc.), as at ۵۵ v. ۲۹; Imperat. سَأَلْ and إِسَأَلْ Note. Verba whose second radical is hamzated are frequently declined after the manner of concave verbs. سُولْ A request, petition. سُوَالْ n.a. The act of demanding. سَأِيلْ part. act. One who asks, demands, etc., a beggar, as at ۹۳ v. ۱۰. مَسْوَلْ part. pass. That which is demanded or inquired into; at ۱۷ vv. ۳۶ and ۳۸ it refers to those things which shall be inquired into at the day of judgment.—**VI.** To ask or make inquiries of one another (with عَنْ), as الَّذِي تَسَاءَلُونَ ۴ v. ۱, "About whom ye have discussions one with another, or in whose name ye beseech one another;" سَاسَاوْلُونَ which may also be spelt سَاساًوْلُونَ is here put for تَسَاءَلُونَ D. S. Gr. T. 1, p. 220.

سَمِّمَ aor. a. To disdain, dislike, scorn (with أَنْ, or with وَنْ of thing).

سَبَّ aor. o. To cut, revile. أَسْبَابُ Plur. A rope, cord, lien or that by which one thing is connected with another, as a path, way, means

وَآتَيْنَاهُ مِنْ كُلِّ سَيِّئَةٍ سَبَّا ۱۸ v. ۸۳, "And we gave him a means to accomplish every end, so he followed his way;" ۳۸ v. ۹, "Let them then ascend into the tracts (of Heaven)." سَبَّا سَبَّا Sabâ', v. سَبَّا

سَبَّتَ aor. o. and i. To rest, celebrate the Sabbath. سَبَّت The Sabbath; at ۷ v. ۱۶۳ and elsewhere reference is made to the story of certain Jews who resided at Elath on the Red Sea in the time of David, and who were turned into apes for catching fish on the Sabbath day. سَبَّاتُ Rest.

سَبَّحَ aor. a. To swim, roll onwards, perform a daily course (with فِي). سَبَّحْ n.a. The act of swimming, occupation in worldly affairs. سَبَّاح

part. act. One who swims or moves with a swimming motion, applied to Angels at ۷۹ v. ۳, or, according to another of several interpretations, to ships. سُبْحَانَ اللَّهِ Praise; سُبْحَانَةَ and سُبْحَانَةَ are adverbial expressions in which there is an ellipse of the verb سَبَّحَ, as "The praise of God," or "by praising him," for "I celebrate the Praise of God," etc., hence it is that the word سُبْحَانَ appears in the accus., see D. S. Gr. T. 1, p. 502, and T. 2, p. 82;

سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ۳۷ v. ۱۵۹; In this and similar passages there would appear to be also an ellipse of the verb تَعَالَى; At ۲۸ v. ۶۸ this deficiency is supplied, and the passage then reads thus, "I celebrate the Praise of God, and may He be far exalted above that which they impute to Him."—**II.** To sing praises (with بِ لِ of pers.), celebrate praises (with بِ), laud and magnify (with acc.). سَبَّبَحْ n.a.

The act of praise. **سُبْبَة** part. act. One who celebrates praises.

لَكِنْ aor. a. *To be lank (hair).* **لَبَّيْكُمْ** Plur. أَسْبَاطُ A tribe (of the children of Israel).

سبع aor. a. and i. To make a number up to seven.
سبعين fem., **سبعين** masc. Seven, see **عشرون**.
سبعين Seventy. **سبعين** A wild-beast.

سَبَقَ aor. o. *To be long and trailing on the ground* (a garment). **سَابِقَةٌ** A coat of mail.—**أَسْبَقَ** IV. To cause to abound (with acc. and على of pers.). **سَبَقَ** aor. i. and o. To be in advance of (with acc.); precede (with لِ); to go before (with acc. and إلى or بِ); pass before, go forth previously, as a sentence of condemnation (with على of pers. and ومن), with which meaning it appears at 11 v. 42; or a promise of eternal happiness (with لِ of pers. and ومن), as at 21 v. 101; to happen previously, pass by, surpass, get the better of (with acc.); With بِ it may sometimes be rendered to do previously, as ما

7 v. 78, "No created being has committed this (crime) before you;" to prevent, in the old sense of to be beforehand with (with acc. of pers. and ب); thus at 21 v. 27 "They do not prevent him in their speech." سَمِعَ n.a. The

act of preceding. سَابِقٌ part. act. One who precedes or outstrips in a race; At 56 v. 10 we find the word أَلْسَابِقُونَ repeated, probably to give force and dignity to the expression, which may there be rendered "The leaders on earth and in Heaven," viz. those who having been the first to embrace the Faith, shall be the first in Paradise. مَسْبُوقٌ part. pass. One who is surpassed or beaten in a race;

Sale translates this word "prevented," a meaning it may well bear in the two instances in which it occurs.—سابق III. To strive to excel or reach before another (with إلی).—سبق VIII. To strive one with another in a race, or to reach a goal (with acc.).

سَبَلٌ Rain, no verbal root. **سَبِيلٌ** Plur. سُبُّل (com. gend.) A way, road; a cause or reason, as at 9 vv. 92 and 94, where it means "a cause of reproach; إِنَّ الْمُسَبِّلِ" A traveller; سَبِيلَ اللَّهِ The path of duty to God; it frequently means an expedition or war made by believers to propagate the Mohammadan faith; a necessity, as 3 v. 69, "There is no necessity incumbent upon us (to pay or observe justice) towards the Heathen."

سَبَّا aor. i. *To take captive.* سَبَّا Sabâ', called in Scripture "Sheba," a city of Yeman destroyed by the inundation of El 'Arem; it took its name from Sabâ', the great grandson of Kahtân or Joctan.

عَشْرٌ سِتٌّ سِتُّونٌ for بِسْدَسٍ fem. Six ; masc. سِتَّةٌ, see بِسْدَسٍ. Sixty.

ستر aor. o. *To cover.* ستر A veil, covering. مستر part. pass. Spread over as a veil.—ستر VIII. To hide one's-self.

سَجَدَ aor. o. *To be humble, submit one's-self, bow down in adoration with the forehead touching the ground, to worship (with لـ).* سَجَدَةً Plur. سَاجِدٌ and part. act. One who bows down. مَسَاجِدٌ Plur. (2nd declension) A place of adoration, mosque; وَنَّ الْمَسْجِدَ الْحَرَامَ إِلَى الْمَسْجِدِ الْأَقْصَى 17 v. 1, "From the sacred temple at Mecca to the further mosque at Jerusalem," or as Beidawee explains it, to the Holy House there; for at that time there was no mosque behind it.

سَبَر aor. o. To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn (with نَفَرْ).
سَبَرْ part. pass. وَالْبَعْرُ الْمَشْبُورُ 52 v. 6, "By the ocean poured forth over the earth."—
سَبَرْ II. To swell and become turgid (the ocean).

سَجَلْ To pour forth. سِجَلْ which is spelt in various ways, has also sundry significations; by some it is supposed to mean the Angel who inscribes men's actions in a book, rolling it up at their death; or it may be the name of a certain scribe of Mohammad, or a written scroll; for the construction of the words كَتَبَيْ الْسِجَلِ لِكُتُبِ 21 v. 104, see D. S. Gr. T. 2, p. 164; see also his Chrestomathie Arabe, T. 3, p. 231. سِجَلْ Baked clay of which the stones were formed which were said to have been rained down from Heaven upon Sodom, and also upon the "Companions of the Elephant" mentioned in chap. 105.

سَجَنْ aor. o. To imprison. مَسْجُونْ part. pass. Imprisoned. سِجَنْ A prison. سِجَنْ The register in which the actions of the wicked are recorded, or the place where it is kept.

سَجَنْ aor. o. (also written سَجِي) To be quiet, tranquil or dark (the night).

سَحَبْ aor. a. To drag along the ground (with فِي). سَحَابْ A cloud, clouds, sometimes used as a collective noun.

سَحَّتْ To destroy utterly, eradicate. سَحَّتْ Unlawful, forbidden by law.—
سَحَّتْ IV. same as primitive form (with acc. of pers. and بِ).

سَحَرْ aor. a. To gild, enchant, bewitch (with acc. and بِ). سَحَرْ Sorcery, enchantment. Plur. سَاحِرْ The early dawn. Plur. سَاعَارْ سَحَرَة part. act. A magician, sorcerer.

A great magician. مَسْحُورْ part. pass. One bewitched, deluded by sorcery.—
سَحَرْ part. pass. II. f. Bewitched.

سَحَقْ To beat small, and سَحَقْ To be far off. n.a. The zet of being far off; فَسَهْنَا 67 v. 11, "Far then be (pardon) from them;" an ellipsis for فَأَسْهَقْهُمْ أَللَّهُ سَهْقًا سَحِيقْ Far distant. سَحَقْ Isaac (2nd declension) D. S. Gr. T. 1, p. 404.

سَحَلْ To strip off the bark. سَاحِلْ Shore of a river or sea.

سَخَرْ aor. a. To ridicule (with مِنْ of pers.). سَخَرْ part. act. One who turns to ridicule. سَخَرْ A jeer, ridicule; at 43 v. 31 it means One who is compelled to serve without payment.—
سَخَرْ II. To subject (with acc. and لِ); to compel any one to work without payment; at 69 v. 7 it is used with the acc. and عَلَى of pers. and may there be rendered "He caused it to assail them." سَخَرْ part. pass. Subjected, compelled to serve or work.—
إِسْتَسْخَرْ X. To turn anything to ridicule.

سَخَطْ aor. a. To be angry (with عَلَى). سَخَطْ Wrath. أَسْخَطْ IV. To incense.

سَدْ aor. o. To obstruct, stop up. سَدْ n.a. or سَدْ A mountain, an obstacle, rampart, bar; أَسْدَدِينْ 18 v. 92 oblique dual, "The two mountains," supposed to be situated in Armenia, or on the borders of Turkistan. سَدِيدْ Well-directed, convenient or opportune.

سَدَرْ To let down the hair. سَدَرْ generic noun, The Lote-tree. سَدَرَة noun of unity, A single Lote-tree; سَدَرَةُ الْمُنْتَهَى 53 vv. 14 and 16, The Lote-tree, beyond which no creature can pass;

allusion is made to it in Moore's Lalla Rookh.

"Farewell, ye vanishing flowers, th^t shone,
In my fairy wreath, so bright and brief;
Oh! what are the brightest that e'er have blown,
To the Lote tree springing by Allah's throne,
Whose flowers have a soul in every leaf."

سَدَسٌ aor. o. *To take a sixth part.* سُدُّسٌ A sixth part. سَادِسٌ The sixth.

سَدَا aor. o. *To stretch out the hand towards any one.* سُدَى Neglected, uncared for.

سَرَّ aor. o. *To cut the navel string, to make glad, rejoice.* سُرُورٌ n.a. Joy. سَرِيرٌ A secret; Secretly, in private. سَرِيرٌ plur. of سَرِيرٌ A couch, throne. سَرَّاجٌ Joy, joyful state. (2nd declension) plur. of سَرِيرٌ A secret. مَسْرِيرٌ part. pass. Rejoiced.—أَسْرَرٌ IV. To conceal, and also to reveal or manifest (with acc.); At 10 v. 55 and 34 v. 32 it seems doubtful which of these meanings is intended to be conveyed; to entrust a secret (with إِلَيْ), hold a secret conversation (with acc. or with لِ of pers.). إِسْرَارٌ n.a. A secret.

سَرَبٌ aor. o. *To enjoy free pasture (a camel).* سَرَبٌ A pipe for the conveyance of water; سَرَبٌ 18 v. 60 may be translated "as it were in a tunnel;" the fish there mentioned being supposed to have swum in that manner under the sea. سَرَابٌ A mirage, deceitful appearance, as of water in the desert. سَارِبٌ part. act. One who goes forth freely and carelessly.

سَرَبَلٌ To put on the garment called سَرَبَانٌ. سَرَبَانٌ (2nd declension) plur. of سَرَبَانٌ A garment, either generally, or a coat of mail; at 16 v. 83 it is used in both senses.

سَرَجٌ aor. o. *To saddle; and سَرَجٌ To shine.* سَرَاجٌ

A lamp, or rather a candle, the receptacle being called قَنْدِيلٌ.

سَرَحٌ aor. a. *To let (a flock) go free to pasture at liberty; to lead out to pasture in the morning.* سَرَاحٌ Dismissal.—سَرَحٌ II. To dismiss freely, divorce (with acc. of pers. and بِ). نَسْرَحٌ n.a. Dismissal, divorce.

سَرَدٌ aor. o. *To perforate.* سَرَدٌ n.a. Work made of rings woven together, as chain armour.

سَرَقٌ To cover with an awning. سُرَادِقٌ 18 v. 28, Smoke which surrounds and covers after the manner of a tent.

سَرَعٌ To be quick. سَرَاعٌ Plur. Swift, prompt, hastening; سَرَاعٌ آلِعَسَابٌ Swift at taking account; سَرَاعًا Suddenly, hastily. أَسْرَعٌ (2nd declension, comp. form) D. S. Gr. T. 1, p. 403, Very swift, swiftest.—سَارَعٌ III. To hasten emulously, or in company with others (with لِ or فِي of pers. or thing, also with إِلَى).

سَرَفٌ aor. o. *To eat away (the leaves of a tree).*—أَسْرَفٌ IV. To be prodigal, extravagant, to exceed bounds, transgress (with عَلَى or فِي). إِسْرَافٌ n.a. The act of exceeding bounds, extravagance, transgression. مُسْرَفٌ part. act. One who is guilty of excess, extravagant, a transgressor.

سَرَقٌ aor. i. To steal. سَارِقٌ part. act. One who steals.—إِسْتَرَقٌ VIII. To take away by stealth, as أَسْتَرَقَ آلِسَمَعَ 15 v. 18, "He listened by stealth," as the Genii to the conversation of the angels.

سَرَمَذٌ Perpetual; سَرَمَذًا Perpetually, a word apparently of mixed Persian and Arab origin.

وَلَلَّيلِ إِنَا يَسِّرٌ 89 v. 3, "By the night when it passeth away;" يَسِّرٌ is here written by poetic licence

for يَسِّرِی on account of the pause—وقف—at the end of the verse; D. S. Gr. T. 2, p. 496.

سَرِّی A rivulet.—أَسْرَی IV. To travel by night; with ب it becomes transitive, To cause to travel, thus at 20 v. 79 “(saying) Take my servants for a journey by night,” see آن.

سَطَح aor. a. To spread out.

سَطَر aor. o. To write. أَسَاطِير Fables, idle tales; This word, a plural of the 2nd declension, seems to be derived from the Greek *ἱερόπλα*, but the sing. is doubtful. مُسْتَطَر part. pass. Written. مُصَيْطَر also spelt مُصَيْطَر One who presides over, a manager of affairs.—مُسْتَطَر part. pass. VIII. f. Written.

سَطَا aor. o. To attack with violence (with ب of pers.).

وَسَعَ سَعَهُ see سَعَهُ.

سَعَد aor. a. To be fortunate (a day); and سَعَد To be happy (a man). سَعِيد Happy, blessed.

سَعَر aor. a. To light a fire. سَعِير fem. A burning fire, Hell. سَعْر Madness.—سَعَر II. To cause to burn fiercely.

سَعَی aor. a. on account of the guttural ع, To go hastily (with إِلَی); to run, be diligent, purpose, to endeavour labour or strive after (with acc. also with ل or لی; فی also with جَاءَكَ يَسْعَی; وَامَّا مَنْ جَاءَكَ يَسْعَی; فی لی 80 v. 8, “But as for him who comes to thee striving after (good).” سَعْی n.a. The act of going quickly or hastily, an endeavour; قَلَّمَا 37 v. 100, “And when he had attained such an age that he could assist him in his work;” سَعَی لَهَا سَعِيًّا 17 v. 20, “And diligently strives after it;” Literally, “And endeavours after it with its endeavour;” the

noun of action being added to the verb to give energy to the expression—لِلتَّأْكِيد.

سَعَبَ aor. o. To suffer from hunger and want. سَعَبَة Famine.

سَعَحَ aor. a. To pour forth. مَسْفُوح part. pass. Poured forth.—مَسَافِح part. act. III. f. One who commits fornication.

سَفَرَ aor. i. To sweep (a house), go on a journey. Plur. سَفَار A journey; أَسْفَار is also the plur. of سَفَر A large Book or Tome. سَفَرَة plur. of سَافِر A scribe.—أَسْفَرَ IV. To shine, brighten (the dawn). مَسْفِرَ part. act. Shining.

سَفَعَ aor. a. To strike with the wings (a bird when fighting), to drag along (with ب), as at 96 v. 15, ١٥ “لَنَسَفَعًا بِالثَّاصِيَةَ” “Verily we will drag him by the forelock;” where instead of the ن of the second energetic form of aorist, the tanween of the fatha ل is used, see D. S. Gr. T. 1, p. 156.

سَفَكَ aor. i. To shed (blood).

سَفَلَ aor. o. To be low. سَافَل part. act. One who is low, vile, abject; عَالِيَهَا سَافَلَهَا 11 v. 84, “Upside down.” سَفَلَى Fem. comp. form, Very low, lower, lowest.

سَفَنَ aor. i. To scrape off the skin. سَفِينَة A bark, ship; at 29 v. 14 The Ark.

سَفَهَ To make a fool of (any one), render foolish, as مَنْ سَفَهَ نَفْسَهُ 2 v. 124, “He who has made a fool of himself.” سَفَهَ n.a. Folly; سَفَهَنَا Foolishly. سَفِينَة Plur. (2nd declension) A fool, foolish, silly, ignorant; سَفِينَهَا 72 v. 4, “The foolish individual amongst us,” viz. Iblees, or a rebellious spirit. سَفَاهَة Folly.

سَقَرَ To injure by heat (the sun). سَقَر fein. Hell-fire (2nd declension), supposed to be of foreign origin, D. S. Gr. T. 1, p. 405.

كَسَّـ aor. o. To fall (with **فِي** أَنْدَبِيمْ); **فِي** كِنَـيَةٍ 7 v. 148, an instance of a **كِنَـيَةٍ** or vague expression substituted for another, and meaning "They grievously repented." سَاقِـ part. act. Falling.—III. To let fall (with acc. and **عَلَى**).—
أَسَقَـ IV. To cause to fall (with acc. and **عَلَى**).
سَقَـ aor. o. To roof over. سَقَـ Plur. A roof.
سَقِـ aor. a. To be ill. سَقِـ Sick, ill.
سَقَـ aor. i. To water, give drink to (with double acc.); In the Pass. to be given (water, etc.) to drink, see D. S. Gr. T. 2, p. 123; When meaning simply to be watered, as at 13 v. 4, the Passive verb governs its complement by means of the preposition بـ, as يُسَقَـ بـ مَاءً وَاحِدـ, or the verb may here be taken in an impersonal sense "Rigatum est," with an ellipse of **عَلَيْهَا**; by some however it is written سَقَـ; so again at 14 v. 19, and similar passages, وَيُسَقَـ مِنْ مَاءً صَدِيدـ "And he shall be given to drink of a putrid liquid," where we may understand an ellipse of the word شَيْـا. شَيْـا n.a. The act of giving drink to, also a drinking cup. سَقِـ for سَقِـ (2nd declension), final يـ when preceded by يـ being changed into short alif, D. S. Gr. T. 1, p. 111, A watering; At 91 v. 13 where this word occurs there is a considerable ellipse, أَسَقَـا هـا "تَقَال لَهُمْ رَسُولُ اللَّهِ نَاقَةً أَلْلَهُ وَسَقِـا هـا" And the apostle of God said unto them (let alone—**ذَرْوا** God's she-camel and (do not hinder) her drinking."—**أَسَقَـ** IV. To give drink to, to water (with double acc.).—**سَسَقَـ** X. To ask any one for drink (with acc. of pers.)!
سَكَـ To pour forth. مَسْكُـ part. pass. Poured forth, flowing.

سَكَـ aor. o. To be silent, appeased—anger—(with **عَنْ** of person).
سَكَـ aor. i. To fill a vessel; and سَكَـ aor. a. To be drunk. سَكَـ Intoxicating drink, especially Date-wine. سَكَـ properly, Drunkenness, stupefaction; سَكَـ آلَمَوْتـ 50 v. 18, "The agonies of death." مَكَارـ plur. of Drunken.—**سَكَـ** II. To make drunken; سَكَـ ابْصَارَنـ 15 v. 15, "Our eyes are intoxicated," i.e. bewildered.
سَكَـ aor. o. To be quiet, rest, dwell (with **فِي**); dwell with (with **إِلَى**); inhabit (with acc.).
سَكَـ Any means of rest or quiet, a habitation.
سَكِـ part. act. That which remains quiet; at 25 v. 47 speaking of the Shadow at daybreak it means "fixed," either by the Sun's neglecting to rise, or rising always in the same place. سَكِـ comm. gend. A knife. سَكِـ Tranquillity, security; a word variously interpreted, but probably referring to the Hebrew *Schechinah* שְׁכִינָה The Divine presence which appeared on the Mercy seat of the Ark. مَسَاكِـ (2nd declension) plur. of مَسَكَـ A habitation. مَسَكَـ Poverty, misery. مَسْكُـ part. pass. Inhabited. مَسَاكِـ Plur. مَسَاكِـ (2nd declension) Poor.—**أَسَكَـ** IV. To make to dwell, cause to abide (with double acc. also with بـ or **فِي** of place); to quiet.
سَلَـ aor. o. To bring out. سَلَـ An extract.—**تَسَلَـ** V. To withdraw one's-self privately.
سَلَـ see سَلَـ.
سَلَـ aor. o. To snatch away from (with acc. of pers. and thing).
سَلَـ aor. a. To void excrement. أَسْلَـ plur. of سَلَـ comm. gend. Arms, weapons.

سَخَّنَ aor. o. *To slay, pluck off, withdraw (with acc. and مِنْ).* سَخَّنَ VII. *To pass away, pass by (with مِنْ).*

سَلَسَبِيلٌ Salsabeel, name of a fountain in Paradise.

سَسَلَ To join chainnise one thing to another.

سَلَسَلٌ Plur. سَلَسَلَةٌ (2nd declension) A chain.

سَلَطَةٌ aor. a. *To be hard.* سُلطَانٌ comm. gend. Power, authority, demonstration, argument, convincing proof; سُلطَانِيَّةٌ 69 v. 29 for سُلطَانِي "My power;" the final ة is called هَادِئَةً لِلْوَقْبَ, for which see D. S. Gr. T. 1, p. 459.—سَلَطَةٌ II. *To give power or authority, to make victorious (with acc. and عَلَى).*

سَفَقَ aor. o. *To harrow, to pass or be past, to go or happen previously;* فَلَمَّا مَا سَفَقَ 2 v. 276, "Then shall that which is past be (forgiven) to him," or no account shall be required of him. سَفَقَ n.a. A precedent.—اسْفَقَ IV. *properly, to pay for goods beforehand, but in the Korân it must be understood of the actions done in this life, which are, as it were, sent before us.*

سَلَقَ aor. i. *To throw on the back, throw down backwards, to abuse (with acc. and بِ).*

وَسَكَتَ aor. o. *To cause to go or walk, as فِيهَا سَكَّةٌ 20 v. 55, "And has made you to walk in it by paths;" to cause to enter (with acc. of pers. or thing, and فِي of place, or with double acc.); سَكَنَاتٌ 26 v. 200, "We have caused it to enter;" both here and at 15 v. 12 the word لِكُفَّرٍ "unbelief" must be understood; سَكَّ also means simply to walk (with acc. of place), thus 71 لِتَسْكُنُوا مِنْهَا سُبْدًا فِي جَاجًا v. 19, "That ye may walk in its spacious paths."*

سَلَمٌ aor. a. *To be safe and sound.* سَلَمٌ Peace.

سِلْمٌ comm. gend. Obedience to the doctrines of El Islâm. سَلَمٌ A treaty of peace or submission, a captive. سَالِمٌ part. act. One who is safe. سَلَامٌ Peace, safety, a greeting of peace, security; آللَّامُ One of the names of God; دَارَالسَّلَامُ Paradise, the abode of peace; at 21 v. 69 it may be interpreted "a means of security;" the fire into which Abraham had been thrown by Nimrod not only having left the former uninjured, but also destroyed his enemies. سَلَمٌ comm. gend. A ladder. سَلِيمٌ Perfect, sincere. سَلِيمَانٌ (2nd declension) Solomon.—سَلَمٌ II. *To preserve, give salvation, deliver, hand over (with acc. and لِ or إِلَى of pers.); to submit to a judgment, salute (with عَلَى فَسَلَمُوا عَلَى أَنفُسِكُمْ; (عَلَى* 24 v. 61, "Salute the people of the House" (as being of your own people), literally, "Salute yourselves." سَلِيمٌ n.a. A salutation, submission, resignation. سَلَمَةٌ fem. part. pass. Handed over, sound.—اسْلَمَ IV. *To submit, commit (with acc. and إِلَى); to resign one's self (with لِ); to profess El Islâm. إِسْلَامٌ n.a. The act of resignation to God; آللَّامُ El Islâm, the only true Religion which according to Mohammad was professed by all the Prophets from Adam downwards; from the words of the Korân 49 v. 14 it would appear to be rather the profession of faith than the faith itself; the latter, which is from the heart, is called آلِيَّانٌ; upon this point however there are differences of opinion among the Moslems. مُسْلِمٌ part. act. One who resigns himself to God, a Moslem, one who professes the faith of El Islâm.—سَلِيمٌ part. act. X. f. One who submits to judgment.*

سَلُوْيٌّ aor. o. *To be careless about a thing.* سَلُوْيٌّ for سَلُوْيٌّ (2nd declension) generic noun, Quails.
سَمَّ aor. o. *To poison, penetrate.* سَمَّ n.a. A hole; سَمَّ اَنْجِيَاطٌ The eye of a needle; this name is given in the East to the small doorway for foot passengers at the side of a large gateway; see S. Matthew chap. xix. v. 24. سَمُومٌ fem. generic noun, *The Simoom;* a pestilential scorching wind, which it is said shall penetrate into the bodies of the damned; it was from the fire of this wind that the Jinn or dæmons were created, see 15 v. 27.

سَمَدٌ aor. part. act. One who passes his time in vanities.

سَمَرٌ aor. o. *To pass the night in conversation.* سَامِرٌ part. act. One who converses by night. سَامِرٌ or سَامِرٌ آَسَالِسَامِرٌ The Samaritan, a name given to an individual who is said to have made the Golden Calf for the Children of Israel.

سَمِعٌ aor. a. *To hear (with acc.); hear of (with بِ); to hearken, listen, hearken to (with لِ);* فَاسْمَعُونِي for فَاصْسَمُونِ 36 v. 24, "Then hear me;" D. S. Gr. T. 1, p. 459. سَمَعٌ n.a. The act of hearing, hearing. سَمَاعٌ One who is in the habit of hearkening, D. S. Gr. T. 1, p. 322.—**أَسْمَعَ** IV. To make to hear (with double acc.); at 19 v.

39 **أَسْمَعَ يِهِمْ** is by some understood as a verb of admiration, "How sharp shall be their hearing," viz. that of the Infidels; D. S. Gr. T. 2, p. 585; according to another interpretation **أَسْمَعَ** is here the imperative of the iv. s. "Do thou cause them to hear;" the same remark applies to 18 v. 25, where however the expression, if understood in the imperative, must be taken as ironical, "Do thou cause

(God) to hear." سَمِعٌ part. act. One who makes to hear. مُسْمَعٌ part. pass. One who is made to hear; وَأَسْمَعَ غَيْرَ مُسْمَعٍ 4 v. 48, "And hear without being made to (hear or) understand;" out of numerous explanations of this passage none seem quite satisfactory; possibly the words being used by Jews to annoy Mohammad conveyed a *double entendre*.—**إِسْمَاعَ** or تَسْمَعَ V. To listen to (with إِلَى), D. S. Gr. T. 1, p. 220.—**إِسْتَمَعَ** VIII. To hear, listen, hearken to (with لِ or إِلَى); to over hear. مُسْتَمِعٌ part. act. One who hears or listens.

سَمَكٌ To raise on high. سَمَكٌ A roof, or the highest part of the interior of a building.

سَمَانٌ aor. a. *To be fat.* سَمَانٌ Plur. فَسَمَانٌ IV. To fatten.

سَمَاءٌ aor. o. *To be lofty.* سَمَاءٌ comm. gend., Plur. سَمَوَاتٌ Heaven, of which the Korán says there are seven, *vide* 2 v. 27. سَمَاءٌ Plur. أَسْمَاءٌ A name; when following another word سَمَاءٌ is always written with the اللَّهُ thus أَسْمَاءُ اللَّهُ; In the formula بِسْمِ اللَّهِ, when commencing a sentence, and not following a verb, the بِ is omitted on account of its frequent use, in all other instances it is retained; thus when at 11 v. 43 we find بِسْمِ in the middle of a sentence, we know that there is an ellipse of the word قَاتِلِينَ; see De Sacy's Anthologie Grammaticale Arabe, p. 112. سَمِيٌّ A namesake.—**سَمِيٌّ** II. To name, call by name. سَمِيَّةٌ n.a. The act of naming, an appellation.

سَمَشَّى D. S. Gr. T. 1, p. 111, part. pass. Named, fixed, determined.

سَنٌ aor. o. *To form.* سَنٌ fem. A tooth. سَنٌ sometimes spelt سَنْتٌ D. S. Gr. T. 1, p. 276, note;

Plur. سُنَنْ A law, ordinance, line of conduct, mode of life, punishment. مُسْتَوْنَ part. pass. Formed, made into shape.

سُنْبَلْ Plur. (2nd declension) An ear of corn. سُنْبَلَة noun of unity, One ear of corn; this word is by some derived from سَبَلْ.

سَبَلَة Drowsiness, rt. وَسَنَ q.v.

سَنَدْ aor. o. To lean upon.—مُسَنَّدْ part. pass. II. f.

Propped up.

سَنَدْ a word of Persian origin, meaning Fine silk.

وَسَمَ see سَسِيمَة.

سَيَّة To be full of years.—تَسْتَهَنَة V. To be musty, mouldy through age.

سَنَا aor. o. To water the ground with a Persian wheel, to shine. سَنَا for سَنَوْ D. S. Gr. T. 1, p. 106, Splendour. سَنَوْ or سَنَوْنَ Plur. سَنَوْنَ or سَنَوْنَ Oblique سَنِينَ A year, a barren year, barrenness, dearth; for the use of the masculine form of plur. with certain feminine nouns see D. S. Gr. T. 1, p. 358; this word is by some derived from سَيَّة; in either case the last radical is dropped, and the ة taken in its place, see D. S. Gr. T. 1, pp. 358 and 317.*

سَبَرْ aor. a. To be watchful. سَاهِرَة The face of the Earth, or according to another interpretation, the place of the last Judgment; it is also one of the names of Hell.

سَهْلَ To be smooth, level. سَهْلَلْ plur. of سَهْلَ A plain.

سَهْمَ aor. a. To be lean.—سَاهِمَ III. To cast lots.

سَهَمَ aor. o. To forget, neglect. سَاهِي for D. S. Gr. T. 1, p. 330, part. act. Neglecting, negligent (with عَنْ).

* At page 358 in the second edition, § 338, there is a misprint in the second line of the paragraph, where ة should be read for ئ.

سَأَرْ aor. o. To do evil, be evil wretched or grievous; very frequently used with the acc. as سَيْلَةٌ سَأَرْ “It is an evil way,” Literally, “It is evil as to its way;” to grieve, afflict (with acc.), as لَيْسُوا وَجُوهُكُمْ 17 v. 7, “To vex you,” literally, “your faces;” The language is here more than usually obscure; according to the commentators the sense of the passage is somewhat as follows, “And when there came the punishment with which ye were threatened for your latter offence (we sent against you certain foes) to vex you,” etc. There are numerous readings and interpretations of the above, from all which it appears that while Mohamined himself was not very strong on ancient history, his commentators have only “made that darker which was dark enough before;” Pass. سَيِّىٰ or سَوِّى for سَوَّى To be made sad, to be vexed for (with بِ). سَوَّى n.a. and سَوَّى Evil. سَيِّىٰ Bad, wicked, evil, used both as substantive and adjective. سَيِّةٌ Evil, a sin, evil action. سَوَّةٌ Plur. سَوَّاتْ Shame, secret parts. أَسْوَدْ comp. form, Worse, worst.—أَسَأَرْ IV. To do evil. سَيِّىٰ part. act. An evil doer.

سَاحَةٌ A courtyard open to the sky, no verbal root.

سَانَ aor. o. To be Lord; and سَوْنَ To be black. سَيَّدَةٌ Plur. سَادَةٌ A Lord, a person of distinction.

أَسْوَنْ Plur. سَوْنَ Black; Words expressive of colour although in the comparative form are generally used with a positive meaning, D. S. Gr. T. 1, p. 324.—إِسْوَنْ IX. To become black. مُسَوَّنْ part. act. Become black.

سَارْ aor. o. To mount a wall. سَوْرَةٌ A wall.

سَوْرَةٌ Plur. سَوْرَاتْ A degree of rank, a sign, a chapter of the Korân. سَوَارْ A bracelet; Plur. سَوَارَاتْ and

أَسَارُ (2nd declension).—تَسْرُورٌ V. To climb over a wall (with acc.); 38 v. 20, “They climbed over the wall of the private apartment.”

سَاطٌ aor. o. To mingle. سَوْطٌ n.a. A mixture, a scourge; at 89 v. 12 the words سَوْطٌ عَذَابٌ may be rendered “A mixture of various punishments resembling a scourge.”

سَاعَ aor. o. To let (camels) run free. ساعَةٌ An hour, time; الْسَّاعَةُ The hour of Resurrection, the last Day; ساعَةً adverbially, By a single hour. سَوَاعٌ Soowâ, name of an idol said to have been worshipped by the Antediluvians, and again after the Flood by certain tribes of Arabs.

سَاغٌ aor. o. To pass easily and pleasantly down the throat. سَائِعٌ part. act. That which passes pleasantly down the throat, agreeable to drink.—أَسَاغٌ IV. To cause to pass easily down the throat.

سَافٌ aor. o. To try by smelling. سَوْفَ a particle prefixed to the Indicative and Energetic Moods of the Aorist tense in order to give them a future signification, occasionally joined to other prefixes as فَلَسَوْفَ, and sometimes contracted into سَ q.v.

سَاقٌ aor. o. To drive; Pass. سِقَ (with acc. and إِلَيْ). سَاقٌ fem., Plur. سُوقٌ A leg, stalk. أَسْوَاقٌ plur. of سُوقٌ comm. gend. A market-place. سَاقِيٌّ وَشَهِيدٌ سَاقِيٌّ part. act. A driver; 50 v. 20, “A driver and a witness,” Two Angels who shall attend every man at the last day. مَسَاقٌ n.a. The act of driving.

سَالٌ for سَالٌ aor. a. D. S. Gr. T. 1, p. 236, To ask.—سَوْنٌ II. To contrive, suggest, prepare (with acc. and ل of pers.).

سَامٌ aor. o. To go to pasture; afflict, impose a hard

task or punishment upon (with double acc.).

بِسِمًا A sign, mark (2nd declension) D. S. Gr.

T. 1, p. 402. Note. Some suppose this word to be derived from وَسَمٌ وَسَمَ part. act.

II. f. One who makes a mark of distinction, a person of mark or distinction; at 3 v. 121 the word is sometimes read مُسَوْمِينَ part. pass. “(Angels) distinguished by their appearance;” at 3 v. 12 it means “marked with a سَيِّدَةٌ or brand.”—أَسَامٌ IV. To turn out to graze (with فِي).

سَوَى aor. a. To intend. سَوَى Equal, middle.

مَكَانًا سَوَى 20 v. 60, “In an equal place, or in a place in the midst,” i.e. half way between you and us. Note. In Fluegel’s Korân, edition of 1834, there is a misprint in this place, مَكَانًا سَوَاءً. سَوَاءً Equal, the same, even, equality, correctness, rectitude, the middle, the midst;

41 سَوَاءً لِّلْسَّابِلِينَ The right way; 41

v. 9, “Correctly (fixing the time) for those who inquire about it.” سَوْيٌ Even, right, sound in mind and body; 19 v. 11, “Being in sound health,” i.e. although not being dumb.

— سَوَى II. To proportion, fashion, perfect, make level or equal (with بِ); 91 v. 14, “And (God) sent an equal destruction upon them all;” the word كَمَدَمَةٌ is here understood.—III. سَاوَى VIII. To be equal, to ascend, intend, set one’s-self to do a thing (with إِلَيْ); to sit firm and square upon (with عَلَى); to attain maturity as at 28 v. 13; At 53 v. 6

فَاسْتَوَى is by some rendered “And he (the Angel Gabriel) stood erect in his proper form,” in which he had appeared to none of the Prophets before Mohammad.

سَابَ aor. i. *To flow.* سَائِنَةٌ Sāiba, name of a she-camel concerning which the Pagan Arabs held certain superstitions, among others the right of free pasture.

سَاحَ aor. i. *To flow over the ground (water); to run backwards and forwards (with فِي).* سَائِنَجُ One who wanders about in the cause of religion, and especially one who fasts, hence, devout.

سَارَ aor. i. *To go, travel, journey (with فِي).* سَيْرٌ n.a. The act of going, a journey. سِيرَةٌ State, condition. سَيَارَةٌ A company of travellers.—
II. To make to go, cause to pass away.

سَيلٌ aor. i. *To flow.* n.a. A brook, torrent. سَيْلٌ الْعَرَمِ 34 v. 15, The inundation of El 'Arem, see أَسَالٌ—عَرَمٌ IV. To cause to flow (with acc. and ل of pers.).

سَيْنَاءُ or سِينَاءُ (2nd declension) Mount Sinai.

سِينِينُ A synonym of Sinai (2nd declension, on account of its feminine gender and foreign origin); طُورُ سِينِينَ, طُورُ سِينَاءَ, and سَيْنَاءُ are all different names of the mountain which stands in the territory of Sinai; some have supposed these words to be derived from سَنَا Splendour, or سَائِنَجُ An eminence; for the termination see إِلَيْسَ بِنَ.

ش

شَامَ aor. a. *To be unlucky, sinister.* مَشَامَةٌ The left hand; أَصْحَابُ الْمَشَامَةِ 56 v. 9, "The companions of the left hand," i.e. The damned; either because the Books containing their actions in life will be given into their left hands, or because they will be companions in misfortune,—
مشائِيمُ.

شَانَ aor. a. *To know, care for.* شَانٌ A matter, business, thing.

شَانِكَتْ see شَانَ.

شَبَّةٌ A likeness. The verb is not used in the primitive form.—
II. To liken; Pass. شَبَّةٌ To be made like; شَبَّةٌ لَهُمْ 4 v. 156, "A likeness or similitude (of Christ) was made for them;" it being believed by the Mohammedans that Judas or some other person was substituted for our Blessed Lord, and crucified in his stead.—
VI. To have a mutual resemblance to each other, used with على of pers., thus at 2 v. 65, "Verily إنَّ الْفَرْتَشَابَةَ عَلَيْنَا

the cows appear to us to have a resemblance one to another;" to be figurative or allegorical. مُشَتَّابَةٌ part. act. Mutually resembling one another; كِتَابًا مُشَتَّابَهَا مَقَانِي 39 v. 24, "A Book conformable to itself in (or as to its) repeated portions," or "twofold qualities," viz. those mentioned at 3 v. 5, where مُشَتَّابَاتْ may be rendered open to conjecture, metaphorical or ambiguous, see مُحَكَّمَاتْ rt. حَكَمٌ.
—
مشَتَّبةٌ part. act. VIII. f. That which is similar.

شَتَّتٌ aor. i. *To separate.* شَتَّتٌ n.a. Plur. شَتَّتٌ Separate; أَشْتَتَّا 99 v. 6, "Divided into classes." شَتَّى indeclinable, sing. and plur. Separate, divided; in an adverbial form, Separately; It is said by Beidawee to be a plur. of شَتَّيَتْ.

شَتَّا aor. o. *To winter.* شَتَّا Winter.

شَجَرٌ To avert, to be a matter of controversy (with generic noun, A plant having a

جَعَلَ لَكُمْ مِنْ شَجَرًا لَا حَضَرٌ نَارًا
trunk or stem, a tree, trees; 36 v. 80, "He giveth you fire out of the green tree;" Fire is obtained by rubbing together the wood of the شَجَرَة مَرْخَة and عَفَارٍ, even when green. شَجَرَة noun of unity, A tree, a plant.

شَحْ aor. o. and i. *To be avaricious.* شَحْ Avarice. plur. of شَحَّةٌ Avaricious, covetous.

شَحْ aor. a. *To give any one fat to eat.* شَحُومٌ plur. of شَحْ Fat.

شَحْ aor. a. *To fill.* مَشْحُونٌ part. pass. Filled, loaded (a ship).

شَحْ aor. a. *To be raised up, to be fixed (the eyes) in horror.* شَاحِنٌ part. act. That which is fixed in horror, as the sight of the eyes.

شَدَّ aor. o. *To run, establish, bind firmly, strengthen (with acc. and بِ);* وَشَدَّدَ عَلَى قُلُوبِهِمْ 10 v. 88, "Harden their hearts." شَدِيدٌ Plur. شَدَادٌ and أَشَدٌ (2nd declension) Vehement, strong, violent, severe, grievous. Note. Adjectives of the forms فَعِيلٌ and فَعَالٌ are used indifferently for both masc. and fem., thus at 12 v. 48 before the words سَبْعَ شَدَادٍ we must understand the fem. plur. سُنُونٌ; so also at 72 v. 12, where سَوَادٌ is the word to be supplied. أَشَدٌ for أَشَدَّ comp. form, more or most strong, etc., as أَشَدَّ نَسْوَةً 2 v. 69, *lit.* "More strong in hardness," for أَقْسَى Harder, D. S. Gr. T. 1, p. 325. أَشَدٌ The age of full strength, viz. from 18 to 30.—أَشَدَّ VIII. To act with violence against (with بِ).

شَرٌّ aor. o. and i. *To do evil.* شَرٌّ Plur. Evil, bad, wicked. شَرٌّ collective noun, Sparks of fire.

شَرِبٌ aor. a. *To drink (with acc. or with بِ)*

شَرِبٌ n.a. A portion of water, time of drinking.

شَارِبٌ n.a. A drinking. شَارِبٌ part. act. One who drinks.

شَرَابٌ Drink, a beverage, potion.

مَشَرَبٌ A drinking place; it is also a noun of action, meaning simply the act of drinking, or drink; Plur. مَشَارِبٌ (2nd declension).—

شَرَبَ IV. To give to drink, make to drink; وَأَشْرَبُوا فِي قُلُوبِهِمْ آلَعَجَلَ 2 v. 87, "And they were made to drink the calf into their hearts;" for the construction see D. S. Gr. T. 2, pp. 124 and 453.

شَرَحٌ aor. a. To open, enlarge, expand (with acc. and لِ or بِ).

شَرَدَ aor. o. *To become a fugitive.* شَرَدَ II. To disperse (with بِ).

شَرِيقَةٌ A small band of men; possibly derived from شَرَقَ for شَرَقَ.

شَرَطٌ aor. o. and i. *To impose a condition.* أَشْرَطَ plur. of شَرَطٌ A sign.

شَرِيعَةٌ aor. a. To lay down a law, appoint a religion for any one (with acc. and لِ of pers.). شَرِيعَةٌ plur. of شَارِعٌ part. act. Holding up (their heads), or appearing manifestly; both of which meanings belong to the verb; for the story alluded to at 7 v. 163 see سَبَتَ شِرِيعَةً and شِرِيعَةً.

شِرِيعَةٌ A law or institution prescribed by God, the right way or mode of action; ثم جَعَنَاكَ 45 v. 17, "Then we put you in the right way concerning the matter (of faith)."

شَرَقٌ aor. o. *To split, rise (as the sun).* شَرَقٌ Of or pertaining to the East, Eastern.

مَشَرِقٌ The place of sunrise, the East. آلَمَشَرِقَيْنِ Literally, The two Easts, or the oblique dual,

two places where the sun rises in winter and summer ; at 43 v. 37 the words بَعْدَ الْمَسْقِيْنَ are by some interpreted to mean the distance from East to West ; Plur. مُشَارِقٌ (2nd declension) The Eastern parts, the different points of sunrise.—أَشْرَقَ IV. To shine, rise (the sun). أَشْرَاقٌ n.a. The sunrise. مُشَرِّقٌ part. act. One on whom the sun has risen, or who does anything at sunrise.

شَرِيكَ aor. a. To be a companion or sharer. شَرِيكٌ A share, participation ; at 31 v. 12 it means polytheism or idolatry ; يَكْفُرُونَ بِشَرِيكِكُمْ 35 v. 15, "They will disclaim your having associated them with God." شَرِيكٌ An associate, partner, sharer ; Plur. شَرَكَاءُ (2nd declension) شَرَكَاءُ اللَّهِ All those to whom the idolaters rendered a share of Divine honours, such as Angels, Genii, Devils, idols, etc., it is to these that allusion is made at 6 v. 137 and elsewhere. Note. Nouns of the second declension when followed by the affixed pronouns take the three inflexions ; thus شَرِيكُهُمْ, شَرِيكَاهُمْ, and شَرِيكَاهُمْ. شَارِكَ III. To share with (with acc. of pers. and بِ). في أَشْرَكَ IV. To make a sharer or associate (with acc. of pers. and بِ or فِي) ; to give companions—to God—(with acc. of pers. and بِ) ; to be a polytheist or idolater ; أَشْرَكْتُونَ 14 v. 27, "Ye associated me," D. S. Gr. T. 1, p. 459. مُشَرِّكٌ part. act. One who gives associates to God, an idolater.—مُشَرِّكٌ part. act. VIII. f. One who partakes or shares (with فِي).

شَرَى aor. i. To buy, sell, barter (with acc. of thing sold or bartered and بِ of thing taken in exchange).—إِشْرَى VIII. To buy, barter, take

in exchange (with acc. and بِ) ; it is also found at 2 v. 84 with the sense of to sell or give in exchange (with acc. and بِ) ; at 2 v. 15 and elsewhere the word اَشْتَرَوا is written with a Damma instead of Jezm over the , on account of the Wesla which follows it ; D. S. Gr. T. 1, p. 69.

شَطَّ aor. o. and i. To be far off. شَطَّ An extravagant lie.—أَشَطَّ IV. To act unjustly.

شَطَا aor. a. To walk on the bank of a river. شَطَا The stalk of a plant. شَاطِئٌ Bank of a river or valley.

شَطَرَ aor. o. To part in two. شَطَرٌ n.a. A side. شَطَرٌ In the direction of.

شَطَّانٌ aor. o. To be obstinate, perverse. شَطَّانٌ Plur. شَيَاطِينٌ (2nd declension) Satan, a Devil.

شَعَبَ To collect. شَعَبٌ plur. of شَعْبٌ n.a. A large tribe, a nation. شَعَبٌ plur. of شَعْبٌ A forked branch. شَعَبٌ شَعَبٌ Sho'aib, name of a prophet sent to the Midianites.

شَعَرَ aor. o. To know, perceive, understand, to make verses. شَعَرٌ n.a. Poetry, the art of Poetry.

شَعَارٌ Plur. أَشْعَارٌ Hair. شَعَارٌ (2nd declension) part. act. A Poet. شَعْرِيٌّ Sirius, the Dog-star, which was worshipped by the Arabs in Pagan times.

شَعَائِرٌ (2nd declension) plur. of شَعَارٌ A sign, rite, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims ; hence some understand the words يَعْظَمُ شَعَائِرَ اللَّهِ 22. v. 33, "Holds in honour the offerings made to God," viz. by choosing for slaughter victims of great value. شَعَرٌ A place appointed for sacred rites ; أَلْمَشْعَرُ الْحَرَامُ A mountain called Kuzah in the neighbourhood of Mecca.—أَشَعَرٌ IV. To make any one understand (with

acc. of pers. and ^ن); to make known to (with
acc. of pers. or thing made known, and acc. of
pers. to whom the discovery is made).

شَعْلٌ *To light a fire.*—إِشْتَعَلَ VIII. *To be lighted,*
to become shining.

شَفَقَ aor. a. To affect in the heart's core, inspire with violent love.

شَغَلٌ aor. a. To employ, occupy. **شَغْلٌ** plur. of
شَغْلٌ n.a. Work, occupation, employment.

شَفَعَ aor. a. *To make even that which was odd, to intercede, be an intercessor (with **أَيْدِيهِ** of pers.*

to whom, and \mathbb{L} of pers. for whom intercession
is made). شَفَعَةٌ n.a. A pair, double; وَلَسْفَعَةٌ

وَالْوَتَرٍ 89 v. 2, "By the double and the single;"

numerous interpretations are given; according to one of the most plausible it may mean, All created things,—which are said to have been made in pairs,—and The Creator, who is One and Single. شافعٌ part. act. One who intercedes. شفيعٌ Plur. شفاعَةٌ (2nd declension) An intercessor. شفاعَةٌ Intercession.

شَفَقٌ *To fear, pity.* Redness of the sky after sunset.—**أَشْفَقَ** IV. To be afraid (with **بِنَّ** or with **لِنَّ** of verb). **مُشْفِقٌ** part. act. One who is afraid or in terror.

شَفَةٌ for **شَفَّةَ** aor. a. *To strike any one on the lip.* شَفَّةٌ and شَفَّاتَانِ (see سَنَةٌ, rt.) A lip; Dual شَفَّتَيْنِ Oblique شَفَّتَيْنِ The two lips.

شَفَّا aor. o. *To be near setting (the sun);* and شَفَّى
شَفَّا aor. i. *To heal; cure.* شَفَّا A brink.
Medicine, remedy, means of cure.

شَقَّ aor. o. To split, cleave, place under a difficulty, or impose a hard condition (with **عَلَى**).
شَقٌّ n.a. The act of splitting, a fissure, difficulty, labour, trouble. **شَقٌّ** Difficulty, trouble.

أشقّ A distance, a tract, a long way. شقّة comp. form (2nd declension for أشقّ) More troublesome, more difficult to be borne.— شاقّ III. To contend with, oppose, resist, separate one's-self from (with acc.) ; آلذينَ 16 v. 29, "Concerning whom ye used to contend (with the believers)." شقاقٌ n.a. The act of separating one's-self, schism, heresy, dissent, contention ; 11 شقاقٍ v. 91, "Your contending with me."— إشتقّ or تشقق V. D. S. Gr. T. 1, p. 220, To be split open, cleft asunder (with بـ) ; at 25 v. 27 تشقق is for تشقق، D. S. Gr. T. 1, p. 221, and the meaning of the passage is that the Heavens shall be cloven asunder by the clouds on which the Angels shall descend.— إنشقّ VII. To be cloven asunder ; آتشقّ الْقمرُ 54 v. 1, "And the moon hath been (or shall be) cloven asunder ;" the former meaning having reference to a miracle said to have been wrought by Mohammad, and the latter to one of the signs of the last day. إنشقاقٌ n.a. The act of cleaving asunder.

aor. o. *To make miserable*; and شقى aor. a.
 To be miserable, wretched, unhappy. شقى
 Miserable; at 19 vv. 4 and 49 it may be
 rendered "disappointed." أشقرى comp. form,
 Most wretched; أشقاها 91 v. 12, "The greatest
 wretch among them," whose name was ندار
 سايفى, see 54 v. 29. شقة Misery,
 wretchedness.

شَكْ To doubt. شَكْ A doubt.

aor. o. To give thanks, to be grateful (with ل); فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ 27 v. 40, "He is only grateful to the benefit of his own soul;" to thank, show or feel gratitude for (with acc.); أَنْ أَشْكُرَ

شکر 27 v. 19, "That I may show my gratitude for thy favour." **شکر** Plur. شکور n.a. The giving thanks, gratitude, thanks. **شایر** part. act. One who gives thanks or is grateful; God is said to be grateful in the sense of giving rewards to men for their obedience. شکور Thankful; a distinction is made between this word and **شایر**; the former is said to denote a person who is thankful for little or for nothing, the latter grateful for large favours; in the Korân we find both epithets applied to God. **مشکور** part. pass. Gratefully accepted, acceptable.

شکس To be cross-grained and ill-tempered (a man). **مُشَائِكٌ** part. act. VI. f. Quarrelling, or at variance with each other.

شکل aor. o. To shackle, fasten by a tether. **شکل** A similitude, likeness. شاکلہ Likeness, mode; 17 v. 86, "According to his own way."

شکا aor. o. To utter a complaint (with acc. and الی); at 12 v. 86 we find an *alif of precaution* added to the word **شکو**, see D. S. Gr. T. 1, p. 109. **مشکان** A niche in a wall.—**اشتکی** VIII. To make a complaint (with الی).

شمت aor. a. To rejoice at the misfortunes of others. — **أشمت** IV. To cause to rejoice over another's misfortunes (with acc. and ب of pers.).

شمع To be lofty and long. شامخ part. act. That which is lofty.

شمة To be seized with horror.— **إشماع** IV. f. of شماز a quadrilateral verb not found in the 1st form, To creep or contract with horror.

شمس aor. i. and o. To be bright with sunshine. شمس fem. The Sun.

شمل aor. o. To comprehend, contain. شمائی Plur.

شمائی (2nd declension) The left hand; for an explanation of ۵۶ v. ۴۰ see شام VIII. **اشتمل**.—شام اشتمل. علی اشتملت علیه ارحام الانثیین ۶ v. ۱۴۴, "Or that which the wombs of the two females have conceived."

شنا aor. a. To hate. شنا for شنان n.a. Hatred. شانی for شانی, D. S. Gr. T. 1, p. 97, part. act. One who hates.

شہب aor. a. To burn, scorch. شہاب Plur. شہب A flaming fire.

شہد aor. a. To be present at, in, or with (with acc.); to bear witness that (with ان or بان), against (with علی), or of (with ب); to bear testimony to a fact (with إین); as شہد إنک ترسول اللہ ۶۳ v. ۱, "We bear testimony to the fact that thou art indeed the apostle of God; to bear witness by an oath (with acc. and ب), as ان تشهد أربع شهادات بالله ۲۴ v. ۸, "That she make four asseverations by God;" It is also found with the simple acc., as لا يشهدون ۲۵ v. ۷۲, "They bear no false witness," and again at ۲۲ v. ۲۹ لیشهدوا مثانیع لهم, "That they may witness the benefits accruing to them." شاهد شہود and اشہاد part. act. One who is present, or who bears witness, a witness; at ۱۱ v. ۲۰ the word is generally supposed to mean the Korân; وشاهید وشهود ۸۵ v. ۳, "By a witness and a thing witnessed;" a vague and indefinite expression, of which a great number of explanations have been suggested by the commentators; according to one it means the Creator and Creation, or vice versa; several others are given in Sale's Korân; وبنین شہودا ۷۴ v. ۱۳, "And sons remaining in his presence (at Mecca)." شہید

Plur. شَهَادَةً (2nd declension) A witness ; سَائِقٌ وَّشَهِيدٌ 50 v. 20, *vide* سَائِقٌ وَّشَهِيدٌ ; One who bears witness to the truth by suffering martyrdom, شَهَادَةٌ a martyr, as at 4 v. 71 and 39 v. 69. شَهَادَةٌ n.a. of شَهَدَ To testify, the act of bearing witness, evidence, a taking of evidence, testimony ; شَهَادَةٌ شَهَادَةٌ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ 24 v. 6, "Evidence given by swearing four times by God ;" عَالَمُ الْغَيْبِ 9 v. 95, "He who knoweth that which ye keep secret, and that which ye make known." مَشَهَدٌ Time or place of being present, or of giving or hearing evidence ; the word occurs at 19 v. 38, and is susceptible of any of the above meanings. مَشَهُودٌ part. pass. That which is witnessed ; يَوْمٌ مَشَهُودٌ 11 v. 105, "A day on which evidence shall be given," or it may be "a day which shall be witnessed by all," or "of which testimony has been given ;" إِنَّ قُرْآنَ الْكَجِيرَ كَانَ مَشَهُودًا 17 v. 80, "Verily the prayer (or reading) at daybreak is borne witness to" (by the guardian angels).—أَشَدَّ IV. To take as witness, call to witness (with acc. and على) ; to call upon any one to be present at or to witness (with acc. of pers. and thing) ; to cause evidence to be taken of or against (wit') (على).—إِسْتَشَهَدَ X. To call as witness (with acc. and على).

شَهِيرٌ aor. a. To publish abroad. شَهِيرٌ Plur. شَهِيرٌ and شَهُورٌ A month ; originally A moon, either new, or according to others, a full moon ; أَلْحَنُ أَشْهُرٌ 2 v. 193, "The (time for the) pilgrimage is (the) known months," viz. Shawāl, Dhu'l Ka'da, and part of Dhu'l Hajja ; The word وقتة must here be understood ; *Lit.* "The pilgrimage (its time) is," etc., أَلْحَنُ being what the gram-

marians call مُبَتَّدَأ مَرْفُوعٌ بِالْبَيْنَادِ, put in the nominative case as being an inchoative ; see D. S. Gr. T. 2, p. 594.

شَهَقٌ aor. a. and i. To draw in the breath in sighing. شَهِيقٌ properly, The drawing in of the breath of an ass in braying, A sigh, see زَفِيرٌ ; at 67 v. 7 it is applied to the roaring of Hell-fire. شَهَى aor. o. To desire, long for. شَهْوَةٌ n.a. Plur. شَهْوَاتٌ Lust, desire.—إِشْتَى VIII. same as شَهَى.

شَابٌ aor. o. To mingle. شَوْبٌ n.a. A mixture ; لَشُونَا وَنَ حَمِيمٌ 37 v. 65, "A mixture of boiling water and other delicacies," with which evildoers are to be allowed to wash down the fruit of the infernal tree Ez-Zakoom.

شَارٌ aor. o. To gather honey from the comb. شُورَى (2nd declension) A consultation ; وَأَمْرُهُمْ شُورَى 42 v. 36, "And their business is (a matter of) consultation among them." III. شَارَ—أَشَارَ IV. To make signs (with إِلَى of pers.).—تَشَارُرٌ VI. f. Consultation with one another.

شَوَّافٌ Flame without smoke ; no verbal root.

شَاكٌ aor. o. To prick. شَوْكَةٌ A single thorn, weapons, arms.

شَوَّى aor. يَشَوِى a doubly imperfect verb, To roast, scald. شَوَّافٌ plur. of شَوَّافٌ The scalp.

شَاءَ for شَاءَ or شَيْئَى, aor. يَشَاءَ To will, be willing, wish (with acc. or أَنْ of verb). شَيْئَى n.a. Plur. أَشْيَاءٌ (2nd declension, see D. S. Gr. T. 1, p. 364, note) A thing, matter, affair ; شَيْئَى adverbially, In any way, at all.

شَابٌ aor. i. To be hoary (the head). شَيْبٌ and شَيْبَةٌ n.s.a. Hoariness. شَيْبٌ plur. of شَيْبٌ Hoary, grey-headed ; this word may be re-

garded as a contracted form of شَيْبٌ or شَيْبَتْ like بَيْضٌ for بَيْضَشْ or سِيلٌ for سِيلَشْ D. S. Gr. T. 1, p. 360.

وَشَىٰ see شِيَّةٌ.

شَابٌ aor. i. To be old. Plur. شَيْخُونَ An old man.

شَابٌ aor. i. To plaster a wall. مَشَبِيدٌ part. pass. properly, Plastered with gypsum; according

to El Bejdawee it may also be rendered lofty.—مشَيْدٌ part. pass. II. f. Built up on high.

شَاعَ aor. i. To be published abroad; with فِي of pers. it is used in a bad sense, as في الْفَاجِسَةِ 24 v. 18, "That filthy rumours should be spread abroad about the true believers." شَيْعَةٌ Plur. شَيْعَاتٍ and شَيْعَاتٍ A sect, party; أَشْيَاعُهُمْ Those of a like persuasion, or of their party.

ص

صَمْ The name and initial letter of the 38th chapter, see آلم.

صَبٌ aor. o. To pour (with acc. and عَلَى) at 44 v. 48 it is used with فَوْقٍ, "Pour over," and at 22 v. 20 with مِنْ فَوْقٍ صَبٌ n.a. The act of pouring.

صَبَا aor. a. To rise (a star). سَابِونَ The Sabians, who thought themselves followers of the religion of Noah, and worshipped the heavenly bodies.

صَبَحَ aor. a. To give one a morning draught. صَبَحٌ and صَبَاحٌ The morning. مَصَبَاحٌ Plur. مَصَابِحٌ (2nd declension) A lamp.—صَبَحٌ II. To come to or come upon in the morning.—أَصَبَحَ IV. To be, become, happen, or do anything in the morning; This word is one of the أَخْرَاتُ كَانَ or sisters of كَانَ, which govern their attributes in the acc., D. S. Gr. T. 2, p. 60; أَصَبَحَ may frequently be rendered simply "he was, or became," and sometimes "he began," as فَاصَبَحَ يُقْلِبُ 18 v. 40, "And he began to turn down." مَصَبَحٌ part. act. One

who does anything in, or enters upon, the morning.

صَبَرٌ aor. i. To bind, to be patient or constant, to endure patiently or be constant towards (with acc. or with عَلَى). صَابِرٌ n.a. Patience. صَابِرٌ part. act. One who is patient or constant, persevering. صَابَارٌ Very patient, constant.—أَصْبَرَ III. To excel in patience.—صَابَرٌ IV. To suffer misfortune; نَمَّا أَصْبَرُهُمْ عَلَى الْنَّارِ 2 v. 170, "How great will be their sufferings in the Fire." For the construction of verbs of admiration see D. S. Gr. T. 2, p. 218.—إِصْطَبَرَ VIII. D. S. Gr. T. 1, p. 222, To be patient or constant (with لِ or عَلَى).

صَبَعَ aor. a. To point the finger at any one. أَصَبَعَ (2nd declension) comm. gend. plur. of أَصَبَعٌ A finger.

صَبَغَ aor. a. o. and i. To dye. صَبَغٌ Sauce. صَبَغَةً اللَّهُ 2 v. 132, an elliptical expression meaning "God has baptized us with his baptism," or "his religion;" the visible signs of which appear in the believer, as water

is seen on the person of one baptized; the word صَبْعَةٌ is said to be put in the acc. as being the corroborative, أَمَّا لَمْ يُوكِدُ آمَّا v. 130, and the substitute or equivalent, مُلْتَهٰ إِبْرِهِيمَ آمَّا الْبَدْلُ of D. S. Gr. T. 2, p. 526, see also p. 85 of the same volume.

صَبَا aor. o. To be puerile, to feel a youthful propensity towards (with إِلَى). صَبِيٌّ A male child, a boy.

صَحَابَ To slay an animal; and صَحِبَ aor. a. To be a companion to any one. صَاحِبُ Plur. صَحَابُ, Plur. of Plur. أَصْحَابُ D. S. Gr. T. 1, p. 378, A companion, associate; it frequently means Lord of, or the possessor of any quality or thing; one in intimate relation with anything, as صَاحِبُ الْجُنُوْنِ Jonah; as it were, "He of the fish or the man of the fish;" أَصْحَابُ الْكَارِ "The men, or companions of the fire,—the Damned;" أَصْحَابُ الْمَشَامِيَّةِ and أَصْحَابُ الْمَيْمَانِةِ 56 vv. 8 and 9, "The companions of the Right and Left hands," viz. The Righteous and the Wicked, so called because they shall receive the Books containing a register of their actions, the former in their right hands, and the latter in their left; يَا صَاحِبِي أَسْتَجِنْ 12 v. 39 oblique dual, D. S. Gr. T. 1, p. 415, "O my two fellow prisoners!" : as in the case of دُوْنُو, the proper rendering of this word may best be gathered from the context, thus at 51 v. 59, where أَصْحَابِيْمَ refers to "Those who resembled them in former days." صَاحِبَةٌ A consort, wife.—صَاحِبَ III. To bear company with (with acc.).—أَصْحَابَ IV. To preserve, hinder, keep from (with مِنْ).

صَحْفَ To dig with an instrument called مِنْصَحَفَةٍ.

صَحْفَ plur. of مِنْصَحَفَةٍ A dish. صَحْفَةٌ plur. of صَحْفَةٍ A leaf or page of a book, a book; صَحْفَانِ مُمْشَرَّةً 74 v. 52, "Open Books" from Heaven, in which should be written each man's name, with an order to follow Mohammad.

صَخْنَةٌ aor. o. To strike anything solid. صَاخَةٌ A deafening noise.

صَخْرَةٌ generic noun, Rocks. صَخْرَةٌ noun of unity, A rock; no verbal root.

صَدَّ aor. o. To turn away the face (with عَنْ); turn away, divert, hinder (with acc. and عَنْ); aor. o. and i. To cry aloud (with مِنْ of object), as at 43 v. 57; the words in the text refer to a passage at 21 v. 98, where judgment is denounced against all objects of idolatrous worship; but the Meccans contending that Jesus must be included with the rest, the blunder was corrected by the 101st verse. صَدَّ n.a. The act of hindering, diverting, or turning away from. صَدُورٌ n.a. The act of turning away the face. صَدِيدٌ Boiling (water), the serum in a wound, purulent matter, see شُوبٌ.

صَدَرَ aor. o. and i. To return from watering, to proceed, go forward. صَدَرٌ n.a. Plur. صَدُورٌ comm. gend. The bosom, breast.—أَصْدَرَ IV. To bring back, as حَتَّى يُصْدِرَ آرْعَانُ 28 v. 29, "Till the shepherds have brought away (their flocks)."

صَدَعَ aor. a. To split, expound, profess openly (with بِ). صَدَعٌ A fissure.—صَدَعَ II. Pass. صَدَعَ To oppress with, or suffer from headache.—إِصْدَعَ for تَصَدَعَ V. D. S. Gr. T. 1, p. 220, To be split up or divided in two. مِنْصَدَعٌ part. act. That which is cloven or splits itself in two.

صَدَفَ aor. i. To turn aside (with عَنْ). The steep side of a mountain.

صَدَقَ aor. o. To be truthful, true or sincere, to speak

the truth, to establish or confirm the truth of what another has said, to verify (with double acc.), as صَدَقَ اللَّهُ رَسُولَهُ أَلْرُوْيَا 48 v. 27, "God hath confirmed for his Apostle the truth of the vision;" to keep faith (with acc.); observe a promise faithfully (with double acc.). صَدْقَةٌ Truth, veracity, sincerity, soundness, excellence in a variety of different objects; thus مُبِوْأا صَدْقَةٌ 10 v. 93, "A salubrious and agreeable dwelling;" مُدْخَلٌ صَدْقَةٌ 17 v. 82, "With a favourable entrance (into the grave);;" لِسَانًا صَدْقَةٌ عَلَيْنَا 19 v. 51, Literally, "A lofty tongue of veracity;" meaning that they should receive the highest praise; a similar phrase occurs at 26 v. 84. صَادِقٌ part. act. One who, or That which is true, sincere, one who speaks the truth. مَذَدَّةٌ Whatever is given and sanctified to God's service, as alms or tithes, etc. صَدَّةٌ A dowry given by the husband to his wife. صَدُوقٌ comm. gend. A sincere friend. أَصْدَقُ (2nd declension) comp. form, More true. صَدِيقٌ Very truthful, a man of veracity.— صَدَقَ II. To be very sincere and truthful, to verify, to prove the truth of, as مَذَقَ عَلَيْهِمْ إِبْلِيسَ 34 v. 19, "Iblees proved the truth of his opinion of them;" to give credit to, or believe in the truth of (with بِ). تَصْدِيقٌ n.a. A verification. مُصَدِّقٌ part. act. One who verifies, confirms, or bears witness to the truth.— تَصَدَّقَ V. D. S. Gr. T. I., p. 220, To give alms (with على of pers.); فَمَنْ تَصَدَّقَ بِهِ 5 v. 49, "And whosoever remits it (the penalty, or the retaliation) as alms;" the word is also found with this signification at 2 v. 230 and 4 v. 94. مُحَدِّقٌ and مُحَدِّقٌ part. act. One who gives alms.

صَدَا aor. o. To clap the hands.— تَصْدِيَةٌ n.a. II. f. A clapping of hands.— تَصَدَّى V. To receive with honour; at 80 v. 6 this word is put for تَصَدَّى D. S. Gr. T. I., p. 221.

صَرَّ aor. o. To tie up a purse; aor. i. To cry aloud. صَرَّةٌ Excessive cold that scorches plants. صَرَّاءٌ A loud cry.— أَصْرٌ IV. To be obstinate, persist obstinately (with على).

صَرَّاحٌ To make manifest. صَرَّاحٌ n.a. A palace, a high tower, or other lofty structure.

صَرَّاخٌ To cry aloud. صَرَّاخٌ One who brings help.— وَمَا أَنْتُمْ مُصَرِّخُونَ part. act. IV. f. same as صَرَّاخٌ 14 v. 27, "Neither can ye help me," for مُصَرِّخِيَّةٌ يَمْضِرُ خَيْرَهُ D. S. Gr. T. I., p. 459.— إِصْرَارٌ VIII. for إِصْرَاخٌ D. S. Gr. T. I., p. 222, To cry aloud.— إِسْتَصْرَاخٌ X. To implore assistance of any one (with acc. of pers.).

صَرَّاصٌ quadriliteral verb, derived from صَرَّ q.v. To make a chattering noise (as a green woodpecker).

صَرَّاصٌ A loud roaring and furious wind, or according to another interpretation, a blast of cold wind.

صَرَاطٌ comm. gend. A way, and especially an open way; the name of a bridge over Hell; no verbal root.

صَرِيعٌ aor. a. To prostrate. صَرِيعٌ plur. of صَرِيعٌ Lying prostrate.

صَرَفَ aor. i. To turn, turn away, divert, avert (with acc. and على); to turn towards (with acc. and إلى); صَرَفْتُمْ عَنْهُمْ 3 v. 146, "He put you to flight before them." صَرَفٌ n.a. The act of averting. مَصْرِفٌ A place to turn to, a refuge.

صَرَفَ part. pass. Averted.— مَصْرُوفٌ II. To explain, give an explanation of (with وَنْ); at

25 v. 52 the words صَرْفَتَهُ بَيْنَهُمْ may either refer to the water, and must then be rendered "We cause it to flow amongst them (by different channels)," or it may be translated "We have explained the matter to them (in the Korân)." تَصْرِيفٌ n.a. Change (of wind).

VII. To turn aside.

صرم aor. i. To cut off—dates (from a tree). صَارِم part. act. One who cuts or gathers fruit. صَرِيم A garden whose fruit has all been gathered; also a dark night, as though it were burnt up and black; both meanings have been assigned at 68 v. 20.

صرط see سَطَر.

صَعْدَة aor. a. To mount (a ladder); ascend (with إِلَى). صَعْدَة A severe torment. صَعِيدَة Earth, sand, or dust. صَوْدَة A calamity, torment, name of a mountain of fire in Hell; سَارِهَة 74 v. 17, "I will afflict him with torment," or "I will compel him to climb a peak of fire;" the words may be taken in either sense.—IV. To mount up.—إِصْعَدَة V. D. S. Gr. T. 1, p. 220, To climb up (with في).

صَعْرَة To have the face distorted.—صَعْرَة II. To make a wry face at (with acc. and ل of pers.).

صَعْقَة aor. a. To strike with lightning; and صَعْقَة To swoon, expire. صَعْقَة One in a swoon. صَاعِقَة Plur. صَوْاعِقَة (2nd declension) A stunning noise as of a thunderbolt, a punishment from Heaven, a thunderbolt.—أَصْعَقَة IV. To cause to swoon.

صَغْرَى aor. o. To be younger than another; and صَغْرَى To be small. صَاغِرَ part. act. One who is small, vile, contemptible. صَغِيرَ Small. أَصْغَرَ (2nd declension) comp. form, Smaller. صَغَارَ Vileness, contempt.

صَعْنَى aor. o. and i. To incline, swerve; and صَعْنَى aor. a. To incline towards (with إِلَى).

صَفَّ aor. o. To set, arrange in a row or rank, to extend the wings in flying. صَفَّ A row, rank;

وَالصَّفَّاتِ صَفَّا In order, in line of battle; وَالصَّفَّاتِ صَفَّا 37 v. 1, "By (the Angels) standing in rank."

صَوَافَ part. act. Extending its wings. صَوَافَ for مَوَافِفَ (2nd declension) plur. of صَافَةٌ for صَافِيَةٌ A camel standing with its fore-feet in line, or with three feet on the ground and one fore-foot tied up. مَصْفُوفٌ part. pass. Arranged in order.

صَفَحَة aor. a. To turn one's-self away from, repel; to pardon, forgive (with عَنْ); at 64 v. 14 this word is found in combination with لَاقَ and غَرَّ, the meaning of all three is nearly identical, but a slight distinction may be made by consulting the primary signification of each word; a somewhat similar passage occurs in the 51st Psalm, "Turn thy face from my sins, and put out all my misdeeds." صَفَحَة n.a. Pardon, the act of repelling a suitor; with the latter meaning it is found at 43 v. 4.

صَفَدَ aor. i. To bind. أَصْفَادٌ Fetters, plur. of صَفَدٌ A present, and hence an obligation.

صَفَرَ aor. i. To whistle. صَفَرَ (2nd declension) sem. of أَصْفَرَ Yellow; Plur. صَفَرَ comm. gend.—صَفَرَ part. IX. f. That which is or becomes yellow.

صَفَّاتٍ quadrilateral, To pass alone over a level plain. صَفَّاتٍ A level plain.

صَفَنَ aor. i. To stand on three feet—as a horse—with the toe of one of the hind feet just touching the ground. أَصْفَانَاتٌ sem. plur. part. act. Horses standing as above; at 38 v. 30

the word **الْحَسِيلُ** is to be understood, D. S. Gr. T. 2, pp. 283 and 287.

صَفَا aor. o. *To be clear.* **أَصْفَا** Name of a mountain near Mecca. **صَوْانٌ** A hard stone.—**مُصْفَى** part. pass. II. f. Clarified.—**أَصْفَى** IV. To choose in preference to, or grant to another a preference in the choice of anything (with acc. of pers. and بِ of thing).—**إِصْطَفَى** VIII. for **إِصْتَنَى** D. S. Gr. T. 1, p. 222, To choose, select; to choose in preference to (with acc. and عَلَى); at 37 v. 153 we find **أَصْطَفَى** for **أَصْنَفَى** “Hath he chosen?” D. S. Gr. T. 1, p. 71. **مُصْطَفَى** part. pass. Chosen.

صَكَّ To strike violently.

صَلَبُ aor. i. To crucify. **صَلْبُ** The back-bone or loins; Plur. **أَصْلَابٌ**.—**أَصْلَابٌ** II. To cause to be crucified.

صَلْحٌ aor. a. *To be right, good, honest, upright.* **صَلْحٌ** Peace, reconciliation; **صَلْحًا** Peaceably.—**صَالِحٌ** part. act. One who or that which is good, sound, free from blemish, perfect, upright, righteous, a man of integrity; also a proper name, Saleh, a prophet said to have been sent to the tribe of Thamood; **الصَّالِحَاتُ** Good works.—**أَصْلَحَ** IV. To make whole and sound, amend, reconcile; to make a reconciliation or peace (with بَيْنَ); to dispose aright (with acc. and لِ of pers.); to render fit, as at 21 v. 90, **وَأَصْلَحْنَا لَهُ زَوْجَةً** “And we rendered his wife fit (for child-bearing);” instances occur, as at 27 v. 49, where the meaning seems to approach very closely to that of the primitive form, to be upright, or act with integrity; at 46 v. 14 it means to show kindness (with لِ of pers. and فِي of thing). **إِصْلَحُ** n.a. Uprightness,

righteousness, reconciliation, amendment, reformation. **مُصْلِحٌ** part. act. One who is upright, righteous, a person of integrity, a reformer; at 28 v. 18 it may be translated “Peacemaker.”

صَدَّ aor. i. *To be hard.* **صَدَّ** Hard.

صَلَّلَ *To sound.* **صَلَّالٌ** Dry clay. Derived from **صَلَّ** aor. i. *To sound.*

صَلَّى aor. o. *To hurt in the small of the back; and to have the centre of the back bent in, as a mare before foaling.* **صَلَّةٌ** pronounced, and sometimes written **صَلَّةٌ** D. S. Gr. T. 1, p. 36; Plur. **صَلَّاتٍ** A prayer; **صَلَّاتٍ وَنَرَبِّمْ** 2 v. 152, “Mercies from their Lord;” at 22 v. 41 it means “Synagogues.”—**صَلَّى** II. To pray, properly, by bending the knees and whole body in adoration, or generally, to offer prayer to God (with لِ); with عَلَى it means to pray for, also to bless, as in the formula **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** “God bless and keep him.” **مُصَلِّ** part. act. One who prays. **مَصَلَّى** A place of prayer.

صَلَّى aor. i. *To roast;* and **صَلَّى** aor. a. To undergo roasting in the fire (with acc. of fire); Instead of يَصْكِلَ another reading of several passages is يَصْلِي etc. in the Pass. or يَصْلِي in the ii. f. and they must then be translated “He shall be burnt” or “roasted.” **صَالِي** part. act. One

who suffers the pain of being roasted; **صَالِي أَنْثَارٍ** for **صَالِي أَنْثَارِ** as antecedent to the complement, 38 v. 39, *Literally*, “Sufferers of the roasting of the fire,” or “entering Hell-fire to be roasted therein.” **صَلَّى** n.a. Roasting.—**صَلَّى** II. To cause to be burnt, submit to the action of fire (with acc. of pers. and of the fire), thus

صَوَابٌ 69 v. 31, "Then cause him to be burnt in Hell." نَمَّ أَنْجِيْمَ صَلُوةٌ
بَصَلِيْةٌ n.a. A burning.—
أَصْلَى IV. To thrust into the fire to be burnt (with double acc.).—
إِصْطَلَى for إِصْتَلَى VIII.
D. S. Gr. T. 1, p. 222, To be warmed at the fire.

صَمْ To cork a bottle; aor. a. To become deaf. صَمْ
Deaf, plur. of صَمْ (2nd declension).—أَصْمَ IV.
To make deaf.

صَمَتْ aor. o. To be silent. صَمَاتْ part. act. One who holds his peace.

صَمَدَ aor. o. To wish to approach any one. صَمَدَ A Lord, one to whom reference is made in matters of importance; as an adjective it means sublime, everlasting.

صَمَعَ aor. a. To beat with a cudgel. صَمَاعَ (2nd declension) plur. of صَمَعَ A monastery.

صَمَعَ aor. a. To make, do; chiefly used in things where art is employed; to nourish or bring up وَلَصَنْعَ عَلَى عَيْنِي 20 v. 40, "And that thou mightest be brought up under my eye;" a similar meaning also pertains to the IV. f. صَنْعَ n.a. An act, that which is done; For the elliptical expression صَنَعَ آللَّهُ at 27 v. 90 see وَصَيْيَةٌ; see also a similar ellipse at 4 v. 121. صَنْعَةٌ An art. مَصَانِعَ (2nd declension) plur. of صَنْعَ A cistern, also a palace, citadel or other fine building.—إِصْنَاعَ for إِصْنَاعَ VIII
D. S. Gr. T. 1, p. 222, To appoint as agent (with acc. and ل).

صَنْمَ To be foul (a smell). أَصْنَامَ plur. of صَنْمَ An idol.

صَنْوَرٌ or صَنْوَنٌ A palm or other tree springing from the same root as others; Plur. صَنْوَانٌ; no verbal root.

صَمَرٌ aor. a. To injure by its heat (the sun), to dissolve. صَمَرٌ Relationship by marriage.

صَابَ aor. o. To pour forth, hit the mark. صَابَ That which is right. صَبِيبٌ A rain-cloud.—
أَصَابَ IV. To overtake, happen to, befall, fall upon (with acc.); To will, as at 38 v. 35; to happen, 57 v. 22; To affect injuriously, as at 3 v. 113 أَصَابَتْ حَرَثَ "It strikes (or injures) the corn;" To meet with, as at 3 v. 159 تَدَدَ أَصْبَتْ مَشْلَيْهَا, "Ye had already met with two pieces of good fortune equivalent to it," viz. at Bedr, where the forces under Mohammad had not only slain seventy of the Koreish, but had also taken an equal number prisoners; of this they are reminded when murmuring at the loss they sustained at Ohod; To send down, pour down upon, afflict or punish (with acc. and بِ), as أَصْبَنَاهُمْ بِدُنُوبِهِمْ 7 v. 98, "We could punish them for their sins;" صَبِيبٌ 12 v. 56, "We pour down our mercy upon whom we please."

صَبِيبٌ part. act. That which happens. مُصَبِّيَةٌ An accident, misfortune, calamity.

صَاتَ aor. o. and a. To emit a sound. صَوتٌ n.a. A sound, voice; Plur. أَصْوَاتٌ.

صَارَ aor. o. To incline or turn—a thing—toward (with إِلَى); To divide, dissect. صُورَ A trumpet Plur. صُورَةٌ II. To form, fashion (with acc. and فِي). مُصَوِّرٌ part. act. One who forms. الْمَصَوِّرُ The Fashioner, a name of God.

صَاعَ aor. o. To measure with a صَاعَ containing about four pints. صَوَاعَ A drinking cup.

صَافَ aor. o. To bear wool. صَوْفٌ plur. of Wool, a fleece.

صَامَ aor. o. To fast; فَلَيَصَمَّةٌ 2 v. 181, "Let him fast (during) it," for فِيهِ, D. S. Gr. T. 2, p. 389. صَوْمٌ and صَيَامٌ ns.a. A fast, the act of fasting. صَائِمٌ part. act. One who fasts.

صَاحِب aor. i. *To shout.* صَاحَة n.a. A shout, a blast, a terrible and mighty noise, also a punishment from Heaven.

صَادَ aor. i. and a. *To hunt.* صَيْد Game, the produce of the chase, including fish.—إِصْتَادَ for إِسْطَانٌ plur. of صَيْدٌ VIII. D. S. Gr. T. 1, p. 222, To hunt.

صَارَ aor. i. *To become;* to go, tend towards (with إلى). مُصْرِئُ n.a. The act of going, a journey, departure; also as a noun of time and place,

the place to which any one goes, or at which one arrives; at 25 v. 16 it may be rendered "a retreat."

صَاصَ aor. i. *To produce imperfect dates (a palm-tree).* صَيْصَةً or صَيْصَاهُ plur. of صَيْصَاهُ A castle, or defensive work.

صَافَ aor. i. *To pass the summer.* صَيْمَىنُ n.a. The summer.

ض

ضَائِفٌ Plur. شَاءْنٌ Sheep; no verbal root.

ضَجَّ aor. a. *To breathe hard in running.* ضَجَّهُ n.a. The act of panting.

ضَاجِعٌ aor. a. *To lie on the side.* مَضَاجِعُ (2nd declension) plur. of مَضَاجِعٌ A sleeping place, resting place; at 3 v. 148 it alludes to the sleep of death.

ضَحِّكَ aor. a. *To laugh, laugh at, ridicule (with وَنْ).* ضَاحِكٌ part. act. Laughing, one who laughs.

ضَحْكًا aor. o. *To appear conspicuously;* and ضَحْكٍ aor. a. *To suffer from the heat of the sun.* ضَحْكًا or ضَحْكٌ comm. gend. said by some to be the plur. of ضَحْكَةٌ Those hours of the morning which follow shortly after sunrise; at 91 v. 1 and 79 v. 29 it means the full brightness of the sun.

ضَدَّ aor. o. *To gain a law-suit.* ضَدٌ Contrary, an adversary.

ضَرَّ aor. o. *To hurt, harm, injure.* ضَرٌّ n.a. Harm, hurt, injury, affliction. ضَرٌّ Harin, affliction, evil, adversity, famine, as at 12 v. 88. ضَرَّهُ Hurt, inconvenience. ضَارٌّ part. act. One who

hurts. ضَرَّهُ fem. (2nd declension) D. S. Gr. T. 1, p. 402, Adversity, loss, tribulation.—شَارَ III. To hurt, annoy; to put to inconvenience on account of (with acc. of pers. and بِ). Note. In Surd verbs of this form there is no difference between the act. and pass. in the Aorist tense. ضَرَّا n.a. Injury; By violence. ضَارَ part. act. Injuring.—إِنْسَطَّرَ for إِنْسَطَّرَ VIII. D. S. Gr. T. 1, p. 222, To compel; to drive forcibly (with acc. and إِلَى); Pass. أَنْسَطَّرَ To be driven by necessity (with فِي or إِلَى); part. act. or pass. One compelled by necessity; أَنْسَطَّرَ 27 v. 63, "Him who is compelled by his necessities" (to ask relief of God).

ضَرَبَ aor. i. *To beat, strike (with acc. and بِ);* This is the primary meaning, but the verb admits of a great variety of interpretations, thus ضَرَبَ اللَّهُ مَثَلًا 14 v. 29, "God propounds as an example," or "puts forth a parable" (with لِلْرَّحْمَنِ مَثَلًا); thus also at 43 v. 16 مَا ضَرَبَ لِلْرَّحْمَنِ مَثَلًا, "That which they pass off upon the Merciful as being his similitude," viz. female children; in allusion to the angels, who were consid-

ered to be the daughters of God; مَنْرِبُوْا فِي الْأَرْضِ 3 v. 150, "They travelled in the earth;" here we may suppose an ellipse of بِالْجَهْلِ or some similar word; so likewise in the expression إِذَا مَرَّتُمْ فِي سَبِيلِ اللَّهِ 4 v. 96, "When ye are on the march in the cause of God's religion;" وَلَيَسْرِينَ بَخْمُرِهِنَ عَلَى جَيْوِيْهِنَ 24 v. 31, "And let them draw their veils over their bosoms;" أَنْفَرِبَ عَنْكُمْ آذِنَكُمْ 43 v. 4, "Shall we then turn away from you our admonition;" قَرِبَ بَيْنَهُمْ بُسُورٍ 57 v. 13, "And a separation shall be made between them by a wall;" وَضَرِبَتْ عَلَيْهِمْ آذِنَةُ 2 v. 58, "And vileness was stamped upon them." ضَرَبَ n.a. The act of striking, a blow, a going from place to place; at 47 v. 4 there is an ellipse of a verb, see D. S. Gr. T. 2, p. 460.

فَرَقَ aor. a. To be humble. فَرِيقٌ A plant growing in Hell, said to be more bitter than aloes, more fetid than a putrid corpse, and more burning than fire.—**تَقْرَعَ** and **تَقْرَعَ** D. S. Gr. T. 1, p. 222, V. To humble one's-self, submit one's-self humbly to God. تَقْرَعٌ n.a. Humility.

فَعَفَ and **فَعَفَ** aor. o. To be weak. فَعَفٌ and فَعَفٌ aor. i. To err (with بِ). فَعَفٌ and فَعَفٌ ns.a. Weakness, infirmity. فَعَفٌ Plur. فَعَافٌ Like, an equal portion, a portion equal to another, or as much again, double; إِنَّا لَأَنْتَاكَ فَعَفْ الْحَيَاةَ وَفَعَفْ الْمَمَاتَ 17. v. 77, "Then we should verily have caused thee to taste an equal share (of the punishment) of this life, and an equal share (of the punishment) of death," i.e. a double punishment, the word عَذَابٌ being in both cases understood;

D. S. Gr. T. 2, p. 279; Dual فَعَفَانِ Oblique مُسَعَافٌ Two equal portions, twofold. مُسَعَافٌ plur. of مَعْرُوفٌ comm. gend. Weak. مَعْيَفٌ Plur. مُسَعَافَةٌ (2nd declension) Weak, infirm. مُعَصَفٌ (2nd declension) comp. form, Weaker.—**فَاعَفَ** III. To double, give double (with acc. and لِ). مُضَاعَفٌ part. pass. Doubled.—**مُفَعَفٌ** part. act. IV. f. One who makes double.—**إِسْتَخْفَفَ** X. To think, repute, or esteem weak, and hence to ill-treat a person as if he were weak, to take advantage of his weakness, thus at 7 v. 149. مُسْتَخْفَفٌ part. pass. One who is found or held to be weak.

فَعَتَ aor. a. To repeat in a confused and jumbled manner. فَعَتْ A handful of green and dry grass or other herbs; Plur. أَفْعَاثٌ Things confusedly mixed together; 12 أَفْعَاثُ أَحَلَمٍ v. 44, "Confused dreams."

فَعَنَ aor. a. To dislike. فَعَانُ plur. of فَعَنْ Ill-feeling, hatred.

فَعَدَعَ A frog; Plur. فَفَادُونُ (2nd declension); The grammatical root is فَعَدَعَ To contain frogs (water).

فَلَلَ aor. i. To err (with بِ); to wander away, go astray from (with acc. or with عَنْ); to err against (with عَلَى); to go from the thoughts or be forgotten, as at 17 v. 69; to leave in the lurch (with عَنْ); to lie hidden (with فِي), as at 32 v. 9. فَلَلٌ part. act. One who errs or goes astray. فَلَلٌ and فَلَلَةٌ Error, mistake. فَلَلٌ (2nd declension) comp. form, One who goes more astray; For the Rules of Syntax affecting the comparative and superlative forms see D. S. Gr. T. 2, p. 301.—**تَكْلِيلٌ** n.a. II. f. Error.—**أَفْلَلٌ** IV. To cause to err, seduce, lead astray from (with double acc. or acc. and

نَأْفَلُونَا لِسْبِيَّا (عَنْ) 33 v. 67, "And they have seduced us from the right path;" The **ا** is here added to assist the rhyme; D. S. Gr. T. 2, p. 497; أَنْلَ أَعْمَالَهُمْ 47 v. 1, "He has made their (good) works to be of none effect;" to seduce through or by means of (with بِ). مُخْلٰ part. act. One who seduces.

فَمَ aor. o. To draw close, to hug (with acc. and إِلَى); 20 وَأَصْمَمْ يَدَكَ إِلَى جَنَاحِكَ "Draw thine hand close under thine arm."

فَمَرَ aor. o. To be slender. فَامْرٰ part. act. That which is slender, or tucked up in the belly.

فَنْ aor. a. and i. To be tenacious or grasping. فَشِينٰ Greedy, avaricious, grudging; وَمَا فَوْ 81 v. 24, "And he does not act grudgingly in the communication of the secrets;" some copies have بِطَنِينٰ, "He had no suspicion of the secrets."

فَنْكٰ To be narrow. فَنْكٰ n.a. comm. gend. Narrow, wretched.

فَمَسِيٰ To be without breasts and barren (a woman), and therefore like a man.— فَاهَا III. for فَاهَا

(the primitive form فَهَا is not found), To resemble, D. S. Gr. T. 1, p. 236. Note. The word يُصَاهُونَ 9 v. 30 is also spelt يُصَاهُونَ, and يُصَاهُونَ without the hamza.

سَادَ aor. o. To shine. ضَيَّا Light.— أَفَسَادٌ IV. To enlighten, illuminate.

سَارَ aor. i. To injure. ضَيْرٰ n.a. Harm, injury.

سَازَ aor. i. To defraud. ضَيْرَى for ضَيْرَى D. S. Gr. T. 1, p. 112 (2nd declension), An unfair apportionment.

سَاعَ aor. i. To perish.— أَمَاءَ IV. To suffer to perish, neglect, be unmindful of.

سَافَ aor. i. To become a guest. ضَيْفٰ n.a. sing. and plur. A guest, guests.— ضَيْفٰ II. To entertain a guest.

وَضَاقَ بِهِمْ نَرْعًا 11 v. 79, "And he was powerless to (protect) them;" 9 v. 119, "The earth became straitened for them." ضَيْقٰ n.a. Trouble, grief.

ضَاقَتْ سَيْقٰ Strait, narrow. part. act. That which becomes narrow or straitened.— ضَيْقٰ II. To reduce to straits (with عَلَى of pers.).

ط

طَائُوتٰ (2nd declension) Saul, king of Israel.

طَبَعٰ aor. a. To seal, seal up (with عَلَى).

طَبَقٰ aor. i. To cover. طَبَقٰ A state, condition.

طَبَقَنٰ plur. of طَبَقٰ The order of the Heavens, one above another; طَبَقَنٰ In order one above another.

طَبَقَنٰ 3rd pers. fem. plur. of طَابٰ q.v.

طَحَقٰ aor. a. D. S. Gr. T. 1, p. 250, To expand, spread out.

طَرَحٰ aor. a. To cast forth (with double acc.), as 12 v. 9, "Cast him forth into a (distant or unknown part of the) earth."

طَرَكَ aor. o. To drive away; the word فَتَطَرَكَ is put in the subjunctive at 6 v. 52 as being what the grammarians call جَوَابٌ آنِئَفِي ; for this use of the subjunctive after فَ see D. S. Gr. T. 2, p. 26, where the above-named passage is quoted. طَارِقٰ part. act. One who drives away.

طرف aor. i. *To avert.* طرف n.a. An eye, a glance, sight of the eyes. طرف plur. أطراف The extremity, extreme part or verge, border; طرفی آن‌النهار 11 v. 116, "The two extremities of the day," morning and evening.

طرق aor. o. *To come by night.* طارق part. act. That which appears by night. طریق comm. gend. A way, a road. طرائق (2nd declension) A path, line of conduct, behaviour; ۲۰ v. ۱۰۴, "Those most eminent for their good conduct;" سبع طرائق ۲۳ v. ۱۷, "Seven tracts," meaning the seven Heavens; طریقة is also used with a plur. signification for Chiefs, Princes; thus at 20 v. 66.

طرا aor. o. *To come from afar;* and طری aor. a. *To be recent.* طری Fresh.

طس Initial letters of the 27th chapter, pronounced تُس Seen, see آلم.

طسم Initial letters of the 26th and 28th chapters, see طس.

طعم ۵ aor. a. *To eat, taste;* فیما طعموا v. 94, "There is no sin in that they have tasted" (that which had not at that time been forbidden them). طاعم part. act. One who eats. طعّم n.a. Taste, and طعام n.a. Food, the act of eating, as at 5 v. 97.—**طعمون** IV. To feed, give food to (with double acc.); اطعمهم و من ۱۰۶ v. ۳, "Who hath provided them with food against hunger." طعام n.a. The act of feeding; At 2 v. 180 and 5 v. 96 طعام also appears to bear this meaning, and may then be considered as another noun of action of the

IV. f.—**استطعم** X. To ask for food (with double acc.).

طعن aor. a. and o. *To pierce with a spear,* to

speak ill of (with فی of pers.). طعن n.a. Evil speaking.

طغا aor. o. and طغی aor. a. To transgress, exceed all bounds (in wickedness); to wander from its orbit; applied at 53 v. 17 to the eye-sight; to overflow, as at 69 v. 11. طغيان n.a. Transgression, the being exceedingly wicked.

طاغی part. act. One who is excessively impious, a transgressor. طاغیة A storm of thunder and lightning of extreme severity.

طاغی comp. form for طاغی (2nd declension) Most extravagant in wickedness. طغری Excess of impiety, as كذبت نمود بظواها ۹۱ v. ۱۱, "The tribe of Thamood accused (Sâleh) of falsehood by reason of their extreme wickedness."

Note. The names of Arab tribes are feminine. طاغوت Tâghoot, a word which with the sing. form has sometimes a plur. signification, and then means Idols, dæmons, or whatever is worshipped besides God, and particularly the two Idols worshipped by the people of Mecca; at 4 v. 63 it is used in the sing., and is there said to refer to a certain Jew named كعب بن الأشرف, either from his exceeding wickedness, or because a judgment given by him would be prompted by the Devil.—**طغی** IV. To cause to transgress, to make one a transgressor.

طف To be near.—**تطفیق** n.a. II. f. The giving short measure. طف part. act. One who gives short measure.

طفی aor. a. To be extinguished.—**طفا** IV. To extinguish (with acc. and ب).

طفق aor. a. To begin.

طفل To be of a tender age. طفل sing. and plur., though we also find the plur. طفال Very young children, infants.

طل *To moisten the ground (dew).* طل Dew.

طلب aor. o. *To seek;* at 7 v. 52 it means to follow up. طلب n.a. The act of searching for.

طالب part. act. A petitioner. طالب مطلوب part. pass. Petitioned.

طلح aor. a. *To be weary.* طلح n.a. A Plantain or Banana tree, according to some the Acacia or Egyptian thorn.

طلع aor. a. and o. *To ascend, rise—the sun,—(with عَلَى).* طلخ The spathe or sheath in which the flowers of the date-palm are enclosed, also the fruit when it first appears, or simply fruit, as at 37 v. 63. طلخ n.a. The rising. مطلع n.a. The time of rising (of the dawn). مطلع n.a. Place of the sun's rising.—**أَطْلَعَ** IV. To make manifest to any one, cause one to understand (with acc. of pers. and عَلَى of thing).—**إِطْلَعَ** for **إِنْتَلَعَ** VIII. D. S. Gr. T. 1, p. 222, To mount up (with إِلَى); to penetrate (with acc.) as at 19 v. 81, where we have أَطْلَعَ “Has he penetrated?” for آتَأَطْلَعَ, the آتَى of union being omitted after the interrogative. D. S. Gr. T. 1, p. 71; At 37 v. 52 is a passage which is read and interpreted in various ways, see D. S. Gr. T. 2, p. 185, but adopting the reading given by Flügel هَلْ أَنْتُمْ مُظْلَعُونَ فَأَطْلَعَ “Will ye look down (upon the inhabitants of Hell)?—and he shall look down,” (pret. for fut.); in this sense the verb governs its complement with على; so likewise when it means to mount above, come upon, or meet with. مطلع part. act. One who looks down upon.

طلق aor. o. *To be divorced.* طلاق n.a. Divorce.—

طلق II. To divorce. مطلقة fem. part. pass. A

woman who is divorced.—**إِنْطَلَقَ** VII. To de-part, go one's way, to be free or loose, as at 26 v. 12.

طم aor. o. and i. *To be much.* طامة A calamity;

أَطْمَامَةُ الْكُبْرَى 79 v. 34, “The very great calamity,” viz. The last Judgment.

طمث aor. o. and i. To deflower a virgin.

طمس aor. o. and i. To obliterate, put out (the eyes), as at 54 v. 37; At 4 v. 50 it means to deface the features; to destroy utterly (with عَكْي).

طمغ aor. a. To desire (with أَنْ). طمغ n.a. Desire, a hoping or longing for; at 13 v. 13 طمغا means “causing you to be full of hope (for rain).”

طمأن Quiet; whence comes طمأن (quadrilateral) *To rest.*—إِطْمَانٌ IV. To be quiet, rest securely in, or satisfied with (with بِ); 4 v. فَإِذَا أَطْمَأْنَتُمْ 104, “And when ye are secure (from danger);” 2 pers. plur. pret. D. S. Gr. T. 1, p. 231. مطمئن part. act. One who rests securely, or enjoys peace and quiet.

ط Initial letters and name of the 20th chapter, pronounced تا' Ha', see آت.

طرد To remove; aor. o. *To be pure,* free from her courses (a woman). طهور n.a. Pure. طهير (2nd declension) comp. form, More pure, see D. S. Gr. T. 2, p. 304.—طهير II. To purify, cleanse. تطهير n.a. Purification. مطهير part. act. One who frees from impurity.

part. pass. Purified, freed from impurity, clean, pure.—إِطْهِيرٌ or تطهير V. D. S. Gr. T. 1, p. 220, To purify one's-self, keep one's-self pure; فَاصْطَهِرُوا 5 v. 9, imperat. “Then purify yourselves” (by washing the entire body). متطهير part. act. Those who purify themselves, or are clean, pure.

طاز aor. o. *To be firm and immoveable.* طور A mountain.

طار aor. o. *To approach.* طور A mountain; طور

مُسْنَنٌ سِنَاءً طُورُ مُسْنَنٌ سِنَاءً Mount Sinai; it is also called طَافُ أَطْوَارٍ plur. of طَوْرٌ A condition or state; آتَلَوْرٌ 71 v. 13, "He created you after a variety of states or stages of existence;" beginning with the formation of Adam.

aor. o. and a. *To be obedient*; to hearken to (intercession), as at 40 v. 19. طَرِيعٌ Obedient; طَوْعًا With willing obedience. طَاعَةٌ Obedience. طَانِعٌ part. act. One who is obedient, obedient. طَوْعٌ II. To permit, consent to (with acc. and لِ of pers.).—أَطْلَاعٌ IV. To obey. مُطَاعٌ part. pass. Obeyed.—تَطَوْعٌ V. To give one's-self obediently or willingly to perform (a good work). مُطْلَعٌ part. act. D. S. Gr. T. 1, p. 327, One who gives himself willingly to perform (a good or charitable action).—إِسْطَاعَةٌ and إِسْطَاعَةٌ X.,—though some have considered the latter to be a variation of the IV. f., D. S. Gr. T. 1, p. 224,—To be able, have power, be capable of (with acc. or acc. and عَلَى, as عَلَى تَسْطِيعَةٍ), as عَلَى 18 v. 81, "That which thou wast not able to bear patiently;" It is also used with أَنْ or with acc. and لِ; instances of both occur at 18 v. 96; or with acc. and إِلَى as at 3 v. 91; At several places in the 18th chapter it is found with مَعْ of pers. and acc. of thing; thus in the 66th verse كُنْ تَسْتَطِعَ مَعِي صَبَرًا "Thou wilt not be able to have patience with me;" In translating such sentences as the above it is frequently necessary to supply a verb according to the context, thus فَلَا يُسْتَطِعُونَ سَبِيلًا 17 v. 51, "But they were not able (to find) a ground of reproach (against thee)." A note explanatory of some of the above modes of construction will be found in De Sacy's Grammar, T. 2, p. 170.

طَافٌ aor. o. To go round about, encompass (with على); to go about, circulate (with بين). طَافِقٌ part. act. One who goes round about or encompasses; at 68 v. 19 it means a common destruction surrounding all; see also طَافٌ for طَافِقَةٌ. طَافِقَةٌ A part, some, a party, a people, a company or band of men from 2 to 1000, according to different authorities. طُوفَانٌ The Deluge, a common destruction or calamity which embraces all. طَافٌ One who goes about (to serve another).—إِطْرَافٌ V. D. S. Gr. T. 1, p. 220, To go round about (with بِ).

طَاقٌ aor. o. *To be able*. طَاقَةٌ Power, strength.—سَيْطَقُونَ مَا جَخَلُوا بِهِ 3 v. 176, "They shall have that which they have covetously withheld twisted as a collar about their necks," lit. "they shall be bound with it for a collar."—أَطْلَاقٌ IV. To be able (to do a thing, with acc.).

طَالٌ aor. o. To be long, to last long, or be prolonged (with على of pers.). طَوْلٌ Plenty of wealth, a sufficiency of means, Power, as at 40 v. 3. طَوْلٌ n.a. Height. طَوْلٌ Long.—تَطَارِدٌ VI. To be prolonged (with على of pers.).

طَوى aor. i. To roll up. طَوْيٌ n.a. The act of rolling up. طَوْيٌ Toowa, name of a valley near Mount Sinai. مَطْوَى part. pass. Rolled up.

طَابٌ aor. i. To be good, pleasing (with لِ); فَانْ 4 v. 3, "And if they kindly give you up any portion of it of their own free will," lit. "if they are good to you concerning any portion," etc. طَوْيٌ (2nd declension) Good fortune, happiness. طَيِّبٌ Good, agreeable, sweet and clean, happy, favourable.

طار aor. i. To fly. طَيْرٌ generic noun, Birds. Note. Verbs having for subject a noun of this description may be put in the fem. D. S. Gr. T. 2, p. 233; According to some there are two words of this form, one in the sing. meaning a bird, as at 3 v. 43, and the other an irregular plur. of طَائِرٌ, meaning Birds. طَائِرٌ part. act. A flying thing, an omen, and especially an evil

one.—إِطْيَرٌ or تَطَيِّرٌ V. D. S. Gr. T. 1, p. 220, To augur evil, draw an evil augury from (with بِ) part. act. X. f. That which spreads itself far and wide.

طاَفٌ aor. i. To appear (a spectre). طَافٌ part. act. A spectral appearance of the Devil, an instigation of the Devil; see طَافٌ for طَافٌ طَافٌ aor. i. To plaster with clay. طَبِينٌ Clay.

ظ

ظَلَمٌ To migrate. ظَلَعْنَ n.a. Migration.

ظَلَمٌ aor. i. To claw with the nails. ظُفْرٌ A nail or claw; 6 v. 147 is translated by Sale "having an undivided hoof," but it may be doubted whether the words will bear this interpretation; a better translation would seem to be "having claws or nails," as wild beasts or camels.—أَظْفَرٌ IV. To give the victory to (with acc. of pers. and على).

ظَلَّ aor. a.; 2nd pers. sing. pret. ظَلَّتْ or ظَلَّتْ for ظَلَّتْ D. S. Gr. T. 1, p. 228, To continue all day, become (with aor. of verb following).

ظَلَّ Shade. ظَلَّةٌ Plur. ظَلَّ A covering, roof. ظَلَّ sing. and plur. Shadows, shady groves. ظَلِيلٌ Shady.—ظَلَّ II. To overshadow—with clouds—(with acc. of thing and على of pers.).

ظَلَمٌ aor. i. To wrong, injure; to be unjust, oppressive, or tyrannical towards any one (with acc. also with بِ, or with acc. of pers. and بِ); to be guilty of injustice, to act wickedly; to be wanting in, or fail, as وَلَمْ تَظْلِمْ 18 v. 31, "Nor did they fail in any of it." ظَلَمٌ Injustice, tyranny, obscurity. ظَلَمَاتٌ Plur. ظَلَمَاتٌ Unjust.

ظَلَامٌ Very unjust. ظَالِمٌ part. act. One who treats unjustly (with لِ). أَظْلَمُ (2nd declension) comp. form, More unjust. مَظْلُومٌ part. pass. Unjustly treated.—أَظْلَمَ IV. To injure; to be dark (with على). مَظْلِمٌ part. act. One who is in the dark.

ظَمَانٌ aor. a. To thirst. ظَمَانٌ n.a. Thirst. ظَمِينٌ (2nd declension) D. S. Gr. T. 1, p. 403, Very thirsty.

ظَنٌّ aor. o. To think, be of opinion, imagine (with acc. or بِ, or with أَنْ); for the construction 41 v. 48, ظَنُوا مَا لَهُمْ وَنَمِيمُنْ "They shall perceive that there is no way of escape for them," see D. S. Gr. T. 2, p. 297. ظَنٌّ Plur. ظَنُونٌ Opinion. ظَانٌ part. act. One who forms an opinion.

ظَاهِرٌ aor. a. and i. To appear, be manifest (with في); to help, mount, ascend (with acc. or على); to get the better of, know, distinguish (with على).

ظَاهِرٌ Plur. ظَاهِرٌ The back. ظَاهِرٌ part. act. One who is manifest, that which is apparent, outward (speech), as at 13 v. 33; clear, conspicuous, victorious; 34 v. 17, قَوْى ظَاهِرَةٌ "Conspicuous cities," or "cities connected

one with another by a track called ظَهِيرٌ; ظَاهِرٌ Outwardly. ظَاهِرٌ A helper. ظَاهِرٌ ظَاهِرٌ Mid-day heat. ظَاهِرٌ ثُبُرٌ Thrown behind the back, with neglect.— ظَاهِرٌ III. To assist (with acc. and عَلَى); to divorce a wife, with the words أَنْتَ عَلَى كَظَاهِرِ أَسِيٍّ IV. To

make one acquainted with (with acc. of pers. and عَلَى of thing); to cause to appear (with فِي), as at 40 v. 27; to enter on the period of noon, as at 30 v. 17; to render superior (with acc. and عَلَى). ظَاهِرٌ VI. To assist one another against (with عَلَى and بِ).

ع

عَبَّا aor. a. To mix scents; to be solicitous about (with بِ).

عَبَّتٌ aor. a. To amuse one's-self. عَبَّتٌ n.a. Sport, jest.

عَبَدٌ aor. o. To adore, worship. عَبَدٌ Plur. عَبِيدٌ A servant; and Plur. عَبَادٌ Servants, especially of God. عَابِدٌ part. act. A worshipper. عَبَادَةٌ Service, worship.— عَبَدٌ II. To enslave.

عَبَرٌ aor. o. To pass over; to interpret (with لِ). عَابِرٌ An instructive warning. عَابِرٌ for خَابِرٌ for عَابِرٌ An instructive warning. عَابِرٌ oblique plur. of عَابِرٌ part. act. One who passes over.— عَابِرٌ VIII. To take warning.

عَبَسٌ aor. i. To be austere, to frown. عَبَسٌ Austere, dismal.

عَبَرَ To glitter like the mirage. عَبَقِيٌّ sing. and plur. A kind of rich carpet.

عَتَّبٌ aor. o. and i. To be angry.— عَتَّبٌ part. pass. عَتَّبٌ IV. f. Received into favour.— عَتَّبٌ X. To beg for favour, receive into favour, invite any one to make himself acceptable.

عَتَّدٌ To be prepared. عَتَّيدٌ Ready.— عَتَّيدٌ IV. To prepare (with acc. of pers. and لِ).

عَتَّقٌ aor. o. To be old. عَتَّيقٌ Ancient.

عَتَّلٌ aor. i. and o. To drag violently (with acc. and إِلَى). عَتَّلٌ Violent, cruel.

عَنَّا aor. o. To be proud, insolent, to offer an insolent opposition, to exceed all bounds—in impiety— (with عَنْ). عَاتٌ n.a. Insolence, pride. عَاتٌ عَاتٌ part. act. Exceeding, violent. عَتَّيٌ A decrepit old man, an obstinate rebel.

عَثَرٌ aor. o. To stumble; to perceive (with عَلَى).— عَثَرٌ IV. To make one acquainted with a thing, or cause one to understand (with عَلَى of pers.).

عَنَا aor. a. i. and o. To do evil (with فِي).

عَجَبٌ aor. a. To wonder (with مِنْ, or with أَنْ of following verb). عَجَابٌ, عَجَبٌ, and عَجَبٌ Wonderful.— عَجَبٌ IV. To delight, please.

عَجَزٌ aor. i. To be weak. عَجُوزٌ An old woman Roots of palm-trees.— عَمَاجِزٌ part. act.

III. f. One who baffles, or makes of none effect.— عَجَزٌ IV. To weaken, to be unable, to frustrate, find one to be weak; إِنَّهُمْ لَا يَعْجِزُونَ 8 v. 61, "Verily they shall not find (God) to be weak," or "frustrate (his decree); for the ellipse of the complement see D. S. Gr. T. 2,

pp. 121 and 454; it is also found with the acc. and فِي مُعْجِزٌ for مُعْجِزٌ oblique plur. of مُعْجِزٌ part. act. One who weakens or frustrates.

عَجَفَ aor. i. and o. *To emaciate.* عَجَافُ plur. of عَجْنَاءُ fem. of أَعْجَفُ (2nd declension) L. an; at 12 v. 43 the word agrees with بَرَاثَ understood.

عَجَلَ aor. a. *To hasten, accelerate (with acc., or with إِلَى); to be hasty or act hastily (with عَلَى); to hurry over (with بِ), as لَعَجَلَ بِهِ 75 v. 16, "That thou mayest hurry over it," viz. the receiving of the Korân from the Angel Gabriel.* عَجَلُ Precipitation. عَجَلٌ A calf. عَاجِلٌ part. act. That which hastens away, transitory. عَجَلٌ Hasty.—II. *To cause to hasten, give beforehand (with acc. and لِ).* عَجَلَ—III. *To cause to hasten (with acc. of pers. and عَنْ).* عَجَلَ—IV. *To be in a hurry.* عَسْعَجَلَ—V. *To seek or desire to hasten (with لِ of pers. and بِ of thing), as لَا تَسْعَجِلْ لَهُمْ 46 v. 34, "Neither desire to hasten (their punishment) for them;" the first complement بِالْعَذَابِ being understood; D. S. Gr. T. 2, p. 454; to urge one to make haste in doing anything (with acc. of pers. and بِ of thing). إِسْتَعْجَلَ n.a. The desire of hastening; إِسْتَعْجَلَهُمْ 10 v. 12, "According to their desire of hastening;" D. S. Gr. T. 1, p. 503.*

عَجَمَ aor. o. *To try by biting.* أَعْجَمُ (2nd declension) A barbarian, a foreigner, one who speaks Arabic imperfectly. أَعْجَمَى Barbarous, foreign.

عَدَّ aor. o. *To number, reckon, reckon up (with acc. and لِ of pers.).* عَدٌ n.a. A number, computation, determined number. عَدَدٌ A number. عَدَّةٌ A number, prescribed term. عَدَّةٌ A provision. عَادَ part. act. One who keeps an account. مَعْدُودٌ part. pass. Determined, computed.—عَدَدٌ II. *To prepare, or lay up any-*

thing against the future.

أَعْدَدٌ IV. *To prepare, arrange (with acc. and لِ);* أَعْدَدُوا 8 v. 62, "Prepare ye!" for أَعْدَدُوا imperat. see D. S. Gr. T. 1, p. 230.—إِعْتَدَدٌ VIII. *To reckon or fulfil a term.*

عَدَسَ aor. i. *To minister.* عَدَسُ generic noun, Lentils.

عَدْلٌ aor. i. *To deal justly (with بِ or بَيْنَ); to establish justice (with بَيْنَ), as at 42 v. 14; to swerve from justice, as at 4 v. 134; to hold as equal (with acc. and بِ), as at 6 v. 1, where the first complement "other Deities" is understood; to pay as an equivalent, as at 6 v. 69; to dispose aright, as at 82 v. 7.* عَدْلٌ n.a. Justice, recompense, ransom, equivalent, compensation; عَدْلٌ ذِلْكَ 5 v. 96, "Instead thereof."

عَدَنَ aor. i. and o. *To abide constantly.* عَدَنُ n.a. A perpetual abode, Eden, Paradise.

عَدَوٌ aor. o. *To pass by; to transgress (with فِي); to turn aside (with acc. and عَنْ).* عَدُوٌ n.a. Malice, wickedness. عَادُو for عَادِو part. act. A transgressor. عَادِيَاتٌ Swift mares. عَدَاؤُهُ Enmity. عَدْوَةٌ The side of a valley. عَدْوَانٌ Injustice, hostility. عَدُونٌ Plur. An enemy; The sing. عَدُونٌ is sometimes put for the plur., thus at 18 v. 48 وَهُمْ لَكُمْ عَدُونٌ "And they are your enemies."—عَادَى III. *To be at enmity with.* —*V. To transgress.*—إِعْتَدَى VIII. *To be wicked, to transgress (with acc. or فِي or with عَلَى of pers.).* مُعْتَدِدٌ part. act. Wicked, a transgressor.

عَذَبَ aor. i. *To hinder.* عَذَبٌ n.a. Fresh, sweet. عَذَبٌ Punishment, torment.—II. *To punish (with acc. of pers. and بِ of instrument, as also of crime, or with فِي); it is*

sometimes found with the double acc. thus أَعْذَبْهُ عَذَابًا لَا أَعْذَبْهُ أَحَدًا ۝ v. 115, "I will punish him with a punishment, with which I will punish no one (else); " to afflict, as at 20 v. 49. مَعْذِبٌ part. act. One who punishes. مَعَذَبٌ part. pass. Doomed to punishment.

عَذَرٌ aor. i. To excuse. مَعْذِرَةٌ n.a. An excuse. مَعَادِيرٌ (2nd declension) plur. of مَعْذَارٌ Excuses.—مَعْذَرٌ part. act. II. f. Uttering excuses.—إِعْتَذَرٌ VIII. To excuse one's-self (with إِلَيْ of pers.).

غَرْ aor. i. To be scabby. مَعْرَةٌ A crime.—مَعْتَرٌ part. act. VIII. f. One who does not beg, though poor.

غَرَبٌ aor. i. To eat; and غَرْبٌ To be pure Arabic and free from faults (a speech). غَرْبٌ Beloved wives, plur. of غَرْبٌ عَرَبٌ Arabic, an Arabian. غَرَابٌ plur. no sing. The Arabs of the desert.

غَرَجٌ aor. o. To mount, ascend (with إِلَى or فِي). مَعَارِجٌ (2nd declension) Lame from birth. مَعَارِجٌ (2nd declension) plur. of مَعْرَجٌ A ladder, place of ascending, stairs.

غَرْجَنٌ To stamp cloth with the figure of date-stalks. غَرْجُونٌ A dry date-stalk.

عَرْشٌ aor. i. and o. To construct, build houses. عَرْشٌ n.a. A throne; Plur. عَرْوَشٌ Foundations, props, supports. مَعْرِشٌ part. pass. Supported on trellis-work.

غَرَضٌ aor. i. To happen, come against; to propose, set before (with acc. and لِ or عَلَى). غَرَضٌ n.a. Breadth, extent; غَرَضاً In an extended manner. غَرَضٌ Temporal goods or advantage, this world's gear. غَرَضٌ ۝ 2 v. 224, Object, butt, or impediment, according to different renderings.

عَارِضٌ Much, many. عَرِيشٌ A cloud traversing the sky.—عَرَصٌ II. To make an offer (with بِ).—أَعْرَضٌ IV. To turn aside, decline to do a thing, leave it undone (with عَنْ). إِعْرَاضٌ n.a. A turning away, aversion. مُعْرِضٌ part. act. One who turns away from, averse.

عَرَفٌ aor. i. To know, discern (with acc. and بِ or علمٌ فِي); The difference between عَرَفٌ and عَلِيمٌ is that the former refers to distinct and specific knowledge, while the latter is more general; hence the opposite to عَرَفٌ is مُنْكَرٌ To deny, and to جَهْلٌ, عَلِيمٌ To be ignorant. عَرْفٌ Known, just, a benefit; عَرْفًا ۝ 77 v. 1, "In a continual series," or according to another reading, "Conferring benefits;" Plur. with the article الْأَعْرَافُ The walls which divide Paradise from Hell. عَرَفَاتٌ Name of a mountain near Mecca, said to be so named because of the recognition which there took place between Adam and Eve, after a separation of 200 years. مَعْرَفٌ part. pass: Known, recognized, honourable, good, befitting, a kindness; the opposite to عَرَفٌ II. To acquaint, make known (with acc. of thing and لِ of pers.).—عَارَفٌ VI. To know one another (with بَيْنَ). إِعْتَرَفٌ VIII. To confess, acknowledge (with بِ).

عَرَمٌ aor. o. To strip meat from off a bone. عَرِمٌ plur. no sing. Mounds or dams for banking in a body of water; الْأَلْرَمُ Name of an inundation which destroyed the city of Sabā'.

عَرَّا aor. o. To come upon. عَرَّةٌ A handle.—إِعْتَرَى VIII. To come down upon, afflict (with acc. of pers. and بِ).

عَرَى aor. i. To come upon; and عَرِى aor. a. To be naked. عَرَى A bare place.

عزٌّ aor. i. *To be rare, precious; to get the better of (with acc. of pers. and في). عزٌّ* n.a. Power, glory. **عزَّة** Power, honour, pride. **عزِيزٌ** Plur. **أعزَّة** Mighty, excellent, troublesome; grievous, as at 9 v. 129 (with عَلَى). **أعزٌّ** (2nd declension) More excellent, mightier, worthier, most powerful; Fem. **عزَّى** (2nd declension); **العزَّى** El 'Uzza, name of an idol of the Pagan Arabs. — **عزَّزَ** II. To give additional power, to corroborate (with بِ). — **أعزَّ** IV. To render powerful.

عزَّبٌ aor. o. and i. To be away from, be hidden (with عنْ).

عزَّزَ aor. i. *To reprobate.* **عزِيزٌ** Ezra. — **عزَّزَ** II. To assist, honour.

عزلَ aor. i. To remove from a place or office, set aside. **مَعْزَلٌ** A place separate from the rest. **مَعْزُولٌ** part. pass. Removed.— **إِعْتَزلَ** VIII. To separate one's-self from, remove one's-self from (with acc. of pers.).

عزمٌ aor. i. To determine, resolve, purpose; to be determined on or decreed, as at 47 v. 23. **عزمٌ الْأَمْوَرٌ** n.a. Fixed determination; "God's fixed resolve concerning human affairs."

عززاً aor. o. *To bring one back.* **عزِيزِينَ** oblique plur. **عزَّة** A crowd, company, D. S. Gr. T. 1, p. 358.

عسرٌ aor. i. and o. *To demand with harshness the repayment of a loan, to be difficult.* **عسْرٌ** n.a. Difficulty. **عَسِيرٌ** Difficult, unlucky, grievous. **عَسْرَةٌ** Difficulty, distress; 2 v. 280, "One who finds a difficulty in paying a debt." **عَسِيرٌ** Difficult, dire, grievous. (2nd declension) Wretchedness.— **تعَاسَرَ** VI. *To be difficult; to be in a difficulty;* 65 v. 6, "If ye find yourselves in a difficulty;"

the particle إن gives the preterite a future signification; D. S. Gr. T. 1, p. 181.

عَسَعَسٌ To come on by night (as a wolf); quadrilateral verb derived from عَسٌ *To go round by night to keep watch.*

حَسْقٌ preceded by حِمٌ Initial letters at the commencement of the 42nd chapter, see لَمٌ.

عَسَلٌ aor. i. and o. *To mix food with honey.* **غَسْلٌ** comm. genit. Honey.

عَسَسٌ It may be, perhaps (with أَنْ), a verb of proximity used only in the preterite; D. S. Gr. T. 2, p. 213; هَلْ عَسَسَتْ 2 v. 247, "Will it come to pass that ye?" "Would it have happened that ye?" 47 v. 24.

عَشْرٌ aor. o. *To take away a tenth part; aor. i. To make ten by adding one to nine.* **عَشْرٌ** n.a. and **عَشْرَةٌ** masc.; **عَشْرَةٌ** and **عَشْرَةٌ** fem., Ten, a decade. Note. From three to ten inclusive the termination ة, which is generally the sign of the feminine, marks the masculine; These numerals usually agree in gender with the noun of which they express the number, but instances occur where this does not appear to be the case; thus at 6 v. 161 من جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا "Whoever shall bring a good action shall have ten (good actions) equivalents of that which he has wrought;" Here, although the noun **أَمْثَالٌ** is masc. **عَشْرٌ** is fem. because it really refers to حَسَنَاتٍ understood; D. S. Gr. T. 2, p. 329; so also at 2 v. 234, where **لِيَائِي** agrees in gender with **عَشْرًا** understood.

عَشَرَةٌ plur. of **عَشَرَةٌ** (2nd declension) Camels ten months gone with young. **عَشِيرٌ** A companion. **عَشِيرَةٌ** Kindred on the father's side. **عَشَرٌ** A company. **عَشَارٌ** The tenth part.— **عَاشَرٌ** III. *To live with, associate with (with acc. of pers. and بِ).*

عشما aor. o. *To be purblind ; to withdraw from (with عَنْ).* Commencement of darkness, evening. **عشاء** Evening. **عشية** An evening.

عصب aor. i. *To surround.* A body of men from ten to forty. **عصيب** Grievous, heavy.

عصر aor. i. *To press (grapes).* **عصر** n.a. Age, time, afternoon.—**عصار** n.a. IV. f. A whirlwind.

معصرات part. act. fem. plur. (Clouds) emitting or pressing out rain.

عصف aor. i. *To blow violently.* **عصف** n.a. Leaves and stalks of corn, of which the grain has been eaten by cattle; **عصفا** In violent gusts.

عاصف part. act. Stormy, a tempestuous wind.

عاصفة A violent wind.

عصم aor. i. *To make a profit ; to preserve, save harmless (with acc. and مِنْ).* plur. of **عصمة** Defence, guardianship; **عاصم** part. act. Defender.—**اعتصم** VIII. To take hold on, cleave firmly to (with بِ).—**استحصم** X. To preserve one's-self from sin.

عصا aor. o. *To strike one with a stick.* **عصا** fem. for **عصو**, **عصوا** and **عصوا** A staff, rod. Note. و at the end of a word, when preceded immediately by fatha, does not take a vowel, but becomes quiescent, and is changed into ل in words of three letters, and into ي in words of four; where there is a tanween it is given to the preceding fatha, D. S. Gr. T. I., p. 105; **عصي** plur. of **عصا**.

عصى aor. i. *To rebel, disobey (with acc. and ل or acc. and فِي).* **عصيان** Rebellious. **عصيان** Rebellion. **معصية** Disobedience.

غض aor. a. *To bite (with على 25 v. 29, or acc. and على 3 v. 115).*

غضد aor. o. *To strike any one on the arm.* **غضد** An arm, a helper.

غضل aor. a. o. and i. *To hinder a woman from marrying (with أَنْ).*

غضا aor. o. *To divide limb from limb.* **غضين** oblique plur. of **غضنة** A separate part. Note. Nouns from a defective root occasionally lose their last radical letter, which is then replaced by ة; thus **غض** becomes **غضنة**; on passing into the plur. they regain the masc. form, thus **غضون** is the plural of **غضنة**; D. S. Gr. T. I., pp. 317 and 359.

عطاف aor. i. *To incline towards, be well disposed towards.* **عطاف** A side.

عطل To be bare of ornaments (a woman).—**عطل** II. To deprive of ornament, leave without care.

معطل part. pass. Neglected.

عطلا aor. o. *To take anything in the hand.* **عطلا** A gift.—**اعطلي** IV. To give (with double acc.); to be docile, as at 92 v. 5.—**تعطلي** VI. To undertake, or take (a sword) in the hand, 54 v. 29.

عظم To give a dog a bone; and **عظم** To be great. **عظم** n.a. A bone; Plur. **عظام**. **عظيم** Great, heavy. **أعظم** (2nd declension) Greater, superior, highest in rank.—**عظم** II. To make great, honour.—**اعظم** IV. To increase (with acc. and ل of pers.).

عف aor. i. *To abstain from that which is unlawful or improper.* **تعف** n.a. V. f. Modesty.—**استعف** X. same as **عف**.

عفتر aor. i. *To roll (one) in the dust.* **عفتر** A demon, an 'Efreet.

غآ aor. o. *To obliterate all traces (as the wind); to pardon (with عن or ل); to abound, as at 7 v. 93; to pass over, pass by (with عن), as at 5 v. 18; to remit, as at 2 v. 238. Note. يغفو is found in some copies for يغفو 3rd pers.*

sing. aor. ; this ١ is called أَلْفُ الْوِقَايَةِ or alif of precaution, D. S. Gr. T. 1, p. 109. عَفُوٌ n.a. Overplus, superfluity, 2 v. 217; pardon. عَافِينَ oblique plur. of عَافٍ for عَافُوا part. act. For-giving. عَفُوٌ Very forgiving.

عَقَبٌ To strike on the heel; aor. o. To succeed. عَقْبٌ Success; 18 حَيْرٌ عَقْبًا 42, Lit. "The best as to success." عَقِبٌ comm. gend. A heel, posterity; Plur. أَعْقَابٌ Heels; عَقِيَّةٌ عَقَابٌ Punishment; for 13 v. 32, etc. "My punishment." عَقَابٍ عَقَبَةٌ A place hard of ascent. عَقْبَى (2nd declension) End, success, reward, as عَقْبَى آدَارٍ The reward of Paradise. عَاقِبَةٌ End, issue, (fortunate) result; عَاقِبَةً آدَارٍ same as آدَارٍ عَقَبٌ II. To retrace one's steps. مُعَقِّبٌ part. act. One who puts off or reverses; مُعَقِّباتٌ Angels (of the night and day) who succeed each other.—عَاقِبٌ III. To punish (with بِ); to succeed in turn, as at 60 v. 11; Pass. عُوقَبٌ To be punished or injured, as at 16 v. 127.—أَعْقَبٌ IV. To cause to succeed or follow (with acc. and فِي).

عَقَدٌ To tie in a knot, strike a bargain, make a compact, enter into an obligation. عَقَدٌ Plur. عَقَدَةٌ Plur. عَقْدَةٌ A compact. عَقْدٌ A knot, tie, obligation; 113 v. 4, "The women who blow on knots," witches.

عَقَرٌ aor. i. To wound, hamstring. عَاقِرٌ Barren (woman)..

عَقْلٌ aor. i. To keep back (a camel, by tying up the foreleg); aor. i. and o. To understand, to be ingenious, prudent, sagacious; تَهْمَمُ قُلُوبٌ 22 v. 45, "They have hearts to understand with."

عَقَمٌ aor. o. To be barren (a woman). عَقِيمٌ Barren, childless (man or woman); grievous (day), as at 22 v. 54; destroying, blasting (wind), as at 51 v. 41.

عَاكِفٌ aor. i. and o. To keep back, detain (with عنْ); to give one's-self up to (with على). عَاكِفٌ part. act. One who remains constantly in any place, an inhabitant, as at 22 v. 25; assiduously devoting one's-self to, as at 20 v. 97. مَعْكُوفٌ part. pass. Detained.

عَلَقٌ aor. o. To cut off the top leaves of a tree, adhere to, hang from. عَلَقٌ Clotted blood. عَلَقَةٌ A lump of clotted blood.—مُعَلَّقٌ part. pass. II. f. One in suspense.

عَلَمٌ aor. i. and o. To mark, sign; and عَلَمٌ aor. a. To know (with acc. and فِي, also with أَنْ); to distinguish (with acc. and مِنْ); to be learned or knowing; For the difference between عَلَمٌ and عَرَفٌ see عَرَفٌ. عَلَمٌ n.a. Science, knowledge, learning, art; عَلَمٌ لِسَاعَةٍ 43 v. 61, "A sign or means of knowing the last hour." عَلَمٌ A sign; Plur. أَعْلَمٌ Long mountains. عَالِمٌ part. act. One who knows, or is wise.

عَلَمَةٌ A sign, mark. خَالِمِينَ oblique plur. of عَالَمٌ A world; The worlds spoken of in the Korân are taken to mean the three species of rational creatures, viz. men, genii, and angels. عَلِيمٌ Learned, knowing, wise; Plur. عَلَمَاءٌ (2nd declension). عَالِمٌ Very learned, wise or knowing. أَعْلَمٌ (2nd declension) comp. form, More or most wise or knowing (with بِ). مَعْلُومٌ مَعْلُومٌ part. pass. Known, predetermined.—عَلَمٌ II. To teach (with بِ, or with double acc., or with acc. and مِنْ or بِ). مَعْلُومٌ part. pass. Taught, instructed.—أَعْلَمٌ IV. To make known.—تَعْلَمٌ V. To learn (with acc. or with مِنْ).

عَلَى aor. i. and o. *To be manifest.* عَالِيَّةٌ In public, openly.—**أَعْلَمُ** IV. To make manifest, publish (with اَنْ or with acc. and لِ).

عَلَى aor. a. and o. To be high, lofty, exalted, elated, proud (with فِي or عَلَى); to be upon, to be over, as مَا عَلَوْا 17 v. 7, "That over which they had gained the upper hand;" وَتَعْلَمُنَ عَلَوْا كَسِيرًا 17 v. 4, "And ye will verily be elated with great insolence;" تَعْلَمُنَ is here put for تَعْلَمُونَ, the radical, being suppressed because of the quiescent ن contained in the teshdeed; it being contrary to the rule to have two quiescent letters together after the same vowel; D. S. Gr. T. 1, pp. 94 and 252. عَلَوْنَ n.a. Exaltation, insolence, pride; 17 v. 45; عَلَوْنَ is said by Beidawee to stand in this place for تَعَالِيَّa; the literal meaning will therefore be "May he be exalted far above that which they utter by a great exaltation." عَالِيَّنَ oblique plur. of عَالِيٰ for عَالِيٰ part. act. That which is high or haughty; Fem. عَالِيَّةٌ Lofty, see D. S. Gr. T. 1, p. 330; عَالِيَّاً سَافِلَهَا 11 v. 84, "Upside down;" 76 v. 21, "Having garments of silk as a covering;" The accus. of the part. or verbal adjective is here put for the verb, and the words have the same meaning as if they had been يَعْلَوْهُمْ ثِيَابٌ etc. "There were upon them garments," etc.; for the grammatical construction see D. S. Gr. T. 2, pp. 270 and 271; there are various readings of this passage.—**تَعَالَى** VI. *properly,* "He was exalted" (with عَلَى); also "He came" (with إِلَى or with aor. conditional); In an optative sense this word is frequently put after the name of God, and it

then signifies "Be He exalted," or with عنْ تَعَالَى عَمَّا يُشَرِّكُونَ 16 v. 3, "Be He exalted far above that which they associate (with him)," see تَبَارَكَتْ فَتَعَالَيْنَ "Come then!" fem. plur. imperat. آمَتَعَالٌ 13 v. 10 for آمَتَعَالٌ on account of the pause, D. S. Gr. T. 2, p. 496, part. act. The exalted, the High.—**إِسْتَعَلَى** X. *To mount,* get the upper hand.

عَلَى aor. i. *To mount up.* على preposition, Above, upon, over, in addition to, before, towards, against, opposite, alongside, to, according to, of, for, on account of, in, from, by; عَلَيْهِ He owes, it behoves him; In order that, on condition that, seeing that, although; على أَنْ عَكَى أَنْ In order that, on condition that, seeing that, although; على مَكَانِتِكُمْ 6 v. 135, "According to your power;" على أَذْبَابَهَا 4 v. 50, "As—or like—the hinder parts thereof;" 22 v. 11, "After a way," or "upon the verge—as it were—(of religion); The various meanings of على seem all to be more or less connected with the primary idea of something upon or over another. **أَعْلَى** (2nd declension) comp. form, Higher, highest, more or most exalted; Fem. عَلَيَّا (2nd declension) for عَلَيْيِنَ in accordance with the rule that final ي when preceded by ي is changed into short ا; D. S. Gr. T. 1, p. 111; Plur. masc. أَعْلَمُونَ for أَعْلَمُونَ according to the rule of permutation, D. S. Gr. T. 1, p. 354; Fem. Plur. على for عَلَى and with the article آلُوكِي على High, sublime, eminent; name of Mohammad's son-in-law. عَلَيْهِنَ properly, High places, a name of the upper part of the Heavens, where the register of men's good actions is preserved, or according to some, the register itself; Learned Moslims

differ greatly about this word and its meaning; it is found in Hebrew.

عَمَّ aor. o. *To be common.* **أَعْمَامٌ** Plur. An uncle on the father's side. **أَعْمَةٌ** An aunt on the father's side.

عَمَدٌ aor. i. *To afflict.* **أَعْمَدٌ** plur. of **عَمَادٌ** comm. gend. A column, a lofty structure, a tent pole.—**عَمَدًا** V. To propose. **مُتَعَمِّدًا** On purpose.

عَمَرٌ aor. o. To cultivate, make habitable, perform the sacred visitation—to Mecca—(with acc.). **عَمَرَكَ** Life; **عَمَرَكَ** a form of oath, "Verily by thy life." *Note.* When not used in this manner the word is written and pronounced **عَمَرٌ**. **عَمَرٌ** Life, age, and especially long life, old age.

عَمَارَةٌ The sacred visitation to Mecca. **عَمَارَةٌ** n.a. Religious cult, culture. **عَمَرَانٌ** (2nd declension); Two persons are called by this name in the Korân, viz. the father of the Virgin Mary, and the father of Moses and Aaron. **عَمَرٌ** part. pass. Visited, etc.—**عَمَرٌ** II. To cause to live, grant a long life to. **عَمَرٌ** part. pass. One whose life is prolonged.—**إِعْتَمَرَ** VIII. To visit, pass one's time in visiting.—**إِسْتَعْمَرَ** X. To settle any one as an inhabitant (with acc. and **فِي**).

عَمَقٌ aor. o. *To be deep.* **عَمِيقٌ** Deep, distant, far off.

عَمَلٌ aor. a. *To be active (a camel); to do, make, act, work, operate;* 17 **كُلُّ يَعْمَلُ عَلَى شَاكِنَتِهِ** v. 86, see also 6 v. 135; at 34 v. 12 before **إِعْمَلُوا** we must understand the words **وَقِيلَ لَهُمْ** "It was said to them," viz. the house of David; so also at the 10th verse the word **أَعْمَلَنَا** "We commanded him," is to be understood before **أَنْ آعْمَلَ**, see **أَنْ**. **عَامِلٌ** part. act. One who does, etc., an operator, worker, toiler.

عَمَلٌ Plur. **أَعْمَالٌ** Work, act, deed, labour, toil, action.

عَمَّةٌ aor. a. To wander distractedly to and fro (with **فِي**); to be struck with amazement.

عَمَى aor. i. *To flow;* and **عَمِيَ** aor. a. To be blind, dark, obscure; **فَعَمِيَتْ عَلَيْهِمْ أَلَانِبَاءُ** 28 v. 66, "And the account shall be (was) obscure unto them." **عَمَى** n.a. Blindness (of heart). **عَمَى** Plur. **عَمَّونَ** Acc. **عَمِينَ** Blind, D. S. Gr. T. 1, p. 354. **عَمَى** (2nd declension); Plur. **عَمَّى** and **عَمِيَانَ** Blind, dark.—**عَمَى** II. To blind, hide, conceal from (with **عَلَى** of pers.), as **فَعَمِيَتْ عَلَيْكُمْ** 11 v. 30, "And it is hidden from you."—**أَعْمَى** IV. To make blind.

عَنْ Off, from, from off, away from, out of, in spite of, concerning; The primary signification of **عَنْ** conveys the idea of removal from off or away from a thing, and from this the other significations may be derived, see D. S. Gr. T. 1, p. 483; 2 **لَا تَجْزِي نَفْسٌ عَنْ نَفْسِ شَيْئًا**; 45, "One soul shall not at all make satisfaction for another," i.e. so that the punishment should be transferred from one to another; **أَللَّهُ عَنِّي** 3 v. 92, *Lit.* "God is rich away from his creatures," i.e. rich enough to dispense with them.

عَنْبَاتٌ generic noun, Plur. **أَعْنَابٌ** A grape, grapes, a vine; no verbal root.

عَنْتَ aor. a. *To be corrupt, fall into misfortune, perish, to commit a crime;* 3 v. 114, "**وَكَوَا مَا عَنْتُمْ**" **مَا** with the verb following is here considered as equivalent to the noun of action **عَنْتَكُمْ**, and is hence called **مَاهَمَدَرِيَّةً** D. S. Gr. T. 1, p. 541; 49 v. 7, "**لَعْنَتُمْ**" **مَا** **مَاهَمَدَرِيَّةً** "Ye would certainly be guilty of a crime."

أَعْنَتْ n.a. Sin.—أَعْنَتْ IV. To destroy; عَنْتُكُمْ لَعْنَتُكُمْ 2 v. 219, "He will surely distress or destroy you;" The preterite being put for the aorist to give greater energy to the expression, D. S. Gr. T. 1, p. 158.

أَعْنَدْ aor. o. To go out of the right way. عَنْدَ At, with, near, about, in; This particle is properly a noun in the accusative case, meaning a side, part or quarter; after the preposition مِنْ it is written عَنْدِ, as مِنْ عَنْدِ اللَّهِ "From God;" also when followed by يِ, as عَنْدِي (It is) in my power; (there is) with me, or I have, Lat. *mīhi est*; 12 v. 60, "There will be no measuring (of corn) for you on my part;" D. S. Gr. T. 1, p. 496. عَنْدِي Con-tumacious, stubborn, refractory.

أَعْنَقْ To hide the head and neck in its form (a hare). عَنْقٌ comm. gend. Plur. أَعْنَاقٌ A neck.

أَعْنَبُوتْ comm. gend. A spider; verbal root doubtful.

أَعْنَى aor. o. To distress, to be humble (with لِ); 20 v. 110, "And their faces shall be humbled."

أَعْهَدْ aor. a. To enjoin, command, stipulate, covenant (with إِلَى of pers. and لِ, or with عَنْدَ of pers.). عَهْدٌ A covenant, promise; also time, as at 20 v. 89.—عَاهَدْ III. To make a covenant with (with acc. of pers. and عَلَى of matter).

أَعْهَنْ aor. o. To wither. عَهْنٌ Particoloured wool.

أَعْجَجْ aor. o. To stand still, recede; and عَوْجَ To be bent, distorted. عَوْجٌ Crookedness, curvature, distortion, obliquity; 20 v. 107, "There is no obliquity in him," or "no receding." Note. لَّا when used to deny the existence of a thing generally governs the accus. without tanween; D. S. Gr. T. 2, p. 63.

فِي aor. o. To return, turn (with لِ or فِي), frequently used with an ellipse of the complement; 58 v. 4, "Then they would revert to or repair what they have said;" this passage admits of a variety of explanations. عَادْ 'Ad, an ancient and powerful tribe of Arabs of prodigious stature, descended from 'Ad, the great-grandson of Shem. عَارِدْ part. act. One who returns. مَعَانْ A place whither one returns, a name of Mecca.—أَعَانَ IV. To cause to return, restore (with acc. of pers. and فِي, or with double acc.).

أَعَانَ aor. o. To be next the bone (flesh); to take or seek refuge, especially with God (with بِ of pers. and مِنْ); also used with أَنْ meaning lest, as at 2 v. 63, and again at 44 v. 19.

مَعَانْ A refuge; مَعَانَ اللَّهِ 12 v. 23, "God forbid!" Lit. "(I seek) refuge with God," for أَعَانَ—أَعَانَ بِاللَّهِ مَعَاذًا

IV. To recommend to the protection—of God—(with acc. of pers. and بِ). إِسْتَعَانَ—X. To take refuge (with بِ of pers. and مِنْ); فَاصْسَعِدْ imperat. 7 v. 199, "Then fly for protection."

عَورَةً aor. a. and o. To be or to make one-eyed. عَورَةً Pudendum, nakedness, a place lying naked and exposed to the enemy, as at 33 v. 13; ثَلَثُ عَوْرَاتٍ لَّكُمْ 24 v. 57, Lit. "There are three (times) of nakedness for you."

عَاقِقٌ aor. o. To keep back.—أَلْمَعَقِينَ oblique plur. part. act. II. f. Those who hinder.

عَالَ aor. o. To swerve, turn aside (from the right way).

عَامَ aor. o. To swim. عَامٌ 31 v. 13 oblique dual, Two years.

عَوَانْ aor. o. To be middle-aged (a woman). عَوَانٌ

Middle-aged.—**أَعْلَانَ** IV. To assist (with acc. and عَلَى or عَلَيْنِي ; بِ me).—**تَعَاونَ** VI. To help one another (with إِسْتَعَانَ—). عَكْلِي X. To ask assistance (with acc. of pers. or with بِ). مُسْتَعَانٌ part. pass. One whose aid is to be implored.

عَى aor. i. To hesitate; and عَيْسَى aor. a. To be hindered so as to be unable to complete a thing (with بِ) ; كَمْ يَعْيَ 46 v. 32 aor. cond. "He was not unable to complete;" أَفَعَيْنَا 50 v. 14, "Were we then unable to finish?" The verb being at the same time surd, concave, and defective, presents several apparent anomalies; these may, however, all be explained by the rules which affect such verbs.

عَابَ aor. i. To be faulty; to render faulty or un-serviceable.

aor. i. To visit. عَيْدٌ A feast, festival. عَارَ aor. i. To go backwards and forwards. عَيْرٌ fem. A caravan.

عَيْسَى (2nd declension) Jesus, Our Saviour. عَائِشٌ aor. i. To pass one's life, live. عَيْشَةٌ n.a. Life. مَعَائِشٌ Whatever is necessary to support life. مَعَائِشٌ Plur. (2nd declension) Existence, manner of living, victuals, necessities of life.

عَالَ aor. i. To twist the body about in a conceited manner when walking, to be poor. عَائِلٌ part. act. Poor. عَيْدَةٌ Poverty.

عَانَ aor. i. To flow. عَيْنٌ fem. Plur. عَيْنُونٌ A fountain, spring of water; Plur. أَعْيَنٌ An eye. عَيْنٌ for عَيْنٌ D. S. Gr. T. 1, p. 112, § 227, fem. plur. of أَعْيَنٌ (2nd declension) Having large eyes. مَعَيْنٌ Clear-flowing, a fountain.

غ

غَرَى see غَارِبٌينَ.

غَبَرَ aor. o. To delay. غَبَرَةٌ Dust. غَابِرٌ part. act.

One who stays behind, lags behind.

غَمَّى aor. i. To deceive.—نَعَابِنَ n.a. VI. f. Mutual deceit.

غَنَّى aor. o. To be covered with foam and dead leaves, etc. (a river). غَنَّاكَ Scum and refuse, light straw, stubble.

غَدَرَ aor. i. and o. To remain behind.—III. To leave out.

غَدَقَ aor. a. To be full of water (a spring). غَدَقٌ Copious, abundant.

غَدَا aor. o. To come or go early in the morning (with عَلَى or مَنْ). غَدَوْ for غَدَّ The morrow;

غَدَّا To-morrow. غَدَّةٌ An early meal, dinner. غَدُو The morning, early morning. غَدَّةٌ same as غَدُو.

غَرَبَ aor. o. To deceive with vain hopes (with acc. and فِي); when used with acc. and بِ it means to seduce from, as at 82 v. 6, and 57 v. 13. غَرُورٌ A deceiver, the Devil. غَرُورٌ A vain hope; غَرُورًا Deceitfully.

غَرِبَ aor. o. To go away, set, as the sun (with فِي). غَرِيقٌ A raven. غَرَوبٌ Sunset. غَرَابٌ Fem. غَرَبَةٌ The West. غَرَابِسٌ (2nd declension) plur. of غَرَبِسٌ A kind of black grapes. غَرَبَ The West, setting of the sun; Plur. مَغَارِبٌ (2nd declension) The western parts of

the earth; Dual مَعْرِيَانِ 55 v. 17, The two points in the Heavens, where the sun sets in summer and winter.

غَرَفٌ aor. i. and o. *To draw water for drinking.* غُرفة A draught of water taken up in the hand; the seventh Heaven, 25 v. 75. **غَرْفَةُ** and plurals of غُرفة Lofty apartments.—**غَرَفَ** VIII. To drink out of the hand (with acc. and بِ).

غَرِيقٌ *To be submerged.* غُرْقَنَا. A draught. At a single draught; and hence, suddenly, violently. **غَرْقَةُ** The act of drowning.—**غَرَقَ** IV. To drown (with acc. and فِي or بِ). **مُغَرَّقٌ** part. pass. Drowned.

غَرَمٌ aor. a. *To be in debt.* غَارِمٌ part. act. One in debt. **غَرَامٌ** A continuous torment. **مَغَرِمٌ** A debt that must be paid, a forced loan, 9 v. 99. —**مُغَرِّمٌ** part. pass. IV. f. One who is involved in debt, or laid under an obligation.

غَرَّا aor. o. *To glue.*—**أَغْرَى** IV. To excite, incite against (with acc. and بِ); to cause enmity (with بَيْنَ).

غَرَّلٌ aor. i. *To spin.* غَرَّلَنَا. A spinning, that which is spun.

غَرَّا aor. o. *To will, seek, make an hostile excursion against.* غَارِيَ for غَرِيَ plur. of غَارِيَ for غَرِيَ A combatant.

غَسَقَ aor. i. *To be very dark (the night).* غَسَقَنَا. The commencement of night. **غَاسِقٌ** The moon, also the commencement of darkness. **غَسَاقٌ** Corruption which flows from the bodies of the damned.

غَسَلَ aor. i. *To wash.* غَسَلَنَا Sanie as q.v. —**غَتَّسَلَ** VIII. To wash one's-self. **غَتَّسَلٌ** A place for washing.

aor. a. To cover over, come upon, as at 29 v. 55. يَوْمَ يَعْشَاهُمْ آلَعَدَابُ "On a certain day their punishment shall come upon them;" يَعْشَاهُمْ D. S. Gr. T. 1, p. 118; يُعْشِيْهِمْ pass. *Lit.* "It is covered over upon him," a phrase meaning "he faints," 33 v. 19. **غَاشِيَةٌ** The day of judgment. **غَواشِنِ** plur. of غَاشِيَةٌ A covering. غِشاوَةً A covering, veil. **غَاشِيَّةٌ** part. pass. One in a swoon.—**غَشِّيٌ** II. To cover, to cause to cover (with double acc.).—**أَغْشَى** IV. To cover, cause to cover or be covered (with double acc.).—**تَعَشَّى** V. To have carnal connexion with.—**إِسْتَغْشَى** X. To cover one's-self with—a garment—(with acc. of garment).

غَصْنُ aor. a. *To be annoyed by something sticking in the throat.* غَصَّةً Something which sticks in the throat, so as to cause pain.

غَصَبَ aor. i. *To carry off violently.* غَصِبًا By force.

غَصَنُ aor. o. To cast down—the eyes, to lower—the voice (with مِنْ).

غَضَبَ aor. a. To be angry (with على of pers. against whom). غَضَبٌ n.a. Anger, indignation. **غَصَبَانُ** adj. (2nd declension) Angry. **مَغَاضِبٌ** part. pass. Incensed.—**مَغَاضِبٌ** part. act. III. f. Being angry.

غَطَشَ aor. i. *To be dark.*—**أَغْطَشَ** IV. To make dark.

غَطَاطٌ aor. o. *To be dark.* غَطَاطٌ A veil, covering.

غَفَرَ aor. i. *To cover, pardon (with لِ of pers. and acc. of thing); to forgive (with أَنْ).* غَافِرٌ part. act. One who forgives.

غَفَارٌ and **غَفُورٌ** Very forgiving. **غَفَارٌ** Pardon; 2 v. 285, "(We implore) thy pardon, O our Lord;" There is here an ellipse of **نَظَلَبٌ** or

some similar word ; see D. S. Gr. T. 2, p. 82.	غَفَرَةٌ aor. o. To be dear, excessive; to exceed what is just and proper (with فِي).
غَفْرَةٌ Pardon.— X. To ask pardon for (with لِ); to ask pardon of (with acc. of pers. and لِ). إِسْتَغْفَارٌ n.a. The act of asking for-giveness. مُسْتَغْفِرٌ part. act. One who asks forgiveness.	غَلَّ aor. i. To boil. غَلَّ n.a. The act of boiling.
غَلَّ aor. o. To neglect, be negligent (with عَنْ). غَافِلٌ part. act. One who is negligent or care-less. أَغْفَلَ Negligence, carelessness.— IV. To cause to be negligent (with acc. and عَنْ).	غَمَّ aor. o. To cover. غَمَّ n.a. Anguish, affliction. غَمَّةٌ In the dark. غَمَّامٌ plur. of غَمَّامَةٌ Clouds covering the heavens.
غَلَّ aor. o. To insert, defraud, bind—as the hand to the neck. غَلَّ Hidden enmity, grudge. غَلَّ Plur. أَغْلَالٌ A collar, yoke. Bound, tied up; وَلَا تَجْعَلْ يَدَكَ مَعْلُولَةً إِلَى عَنْتَكَ 17 v. 31, "Nor let thy hand be tied up to thy neck," i.e. Be not niggardly.	غَمَّرَ aor. a. To abound (in water). غَمَّرَةٌ Plur. A flood of water, a confused mass of anything; sometimes used metaphorically, as غَمَّرَاتُ الْمَوْتِ The pangs of death.
غَلَّ aor. i. To prevail (with عَلَى); overcome, conquer. غَلْبَةٌ n.a. Victory, conquest; مِنْ 30 v. 2, "After their conquest, or defeat;" the word is here used in a passive sense. غَالِبٌ part. act. One who overcomes, victorious, all powerful. أَغْلَبُ plur. of غَلَّبٌ Thick-necked, lofty. حَدَّادَتْ غَنِيَّا 80 v. 30, "Gardens (planted) thick (with trees)." مَغْلُوبٌ part. pass. Overcome.	غَمَّزَ aor. i. To point, or wink at any one.— VI. To wink at one another.
غَلَّظَ aor. i. and غَنَقَ aor. o. To be thick, rough, severe (with عَلَى of pers.). غَلَّاظٌ Plur. Rough, severe, strong, firm; غَلِيلًا القلب Hard-hearted. غَنَقَةٌ Severity.— X. To be thick, strong.	غَنِيَّ aor. o. To be low and level (the ground).— IV. To connive at the payment of less than the full value (with فِي).
غَنَفَ To put a bottle into its case; and غَلَّفَ To be uncircumcised. غَلَّفَ Plur. Uncircum-cised.	غَنِيمَةٌ To get as booty, acquire, gain without trouble. غَنَمٌ n.a. Sheep. مَغَانِيمُ (2nd declension) plur. of غَنِيمَةٌ Plunder, spoils.
غَلَقَ aor. i. To shut (a door).— II. Same as غَلَقَ . غَلَقَ aor. a. To be lustful. غَلَمَانٌ Plur. A boy, a youth, frequently used in the Korân for a son.	غَنِيَّ aor. a. To be rich ; to dwell (with فِي). Plur. أَغْنِيَّا (2nd declension) Rich, self-sufficient, able to do without others (with عَنْ).— IV. To enrich (with acc. and مِنْ); to avail or be profitable to, satisfy, suffice for, fill the place of another for or against; used with عَنْ of pers. for whom, and مِنْ of pers. against whom, as at 12 v. 67; or with عَنْ of pers. and acc. as at 19 v. 43, see عَنْ; another construction is found at 53 v. 29, لَا يُغْنِي مِنْ أَلْعَقِ شَيْئًا "It profiteth nothing against the truth;" It shall not avail against the flame;" It is also em-ployed with the acc. alone, as at 80 v. 37. مُغْنِيٌ part. act. One who suffices or stands in the place of another.— إِسْتَغْنَى — X. To become rich, desire riches, to be able to do without, to be self-sufficient.

- إِسْتَغَاثَةٌ** aor. o. To assist, relieve (with بـ).—**عَالَىٰ** X. To implore assistance (with acc. and عالىٰ).
- غَارٌ** aor. o. To come into a hollow place. **غَارٌ** A cavern. **عَوْرٌ** n.a. (Water) running away under ground. **مَعَارَةٌ** A cave.—**مُغَيَّرَاتٌ** fem. plur. part. act. IV. f. Horses making an hostile excursion.
- غَاصٌ** aor. o. To dive (with لـ at 21 v. 82). **غَاصٌ** A diver.
- غَاطٌ** aor. o. To plunge into. **غَاطٌ** A hollow place, a privy, easing one's-self.
- غَالٌ** aor. o. To seize. **غَولٌ** Inebriation.
- غَوَىٰ** aor. i. To wander, go astray. **غَوَىٰ** n.a. Error, destruction. **غَوَىٰ** One who is in the wrong.
- غَاوِينٌ** part. act. Plur. **غَاوُونَ**, **غَاوُونَ**. Oblique Plur. **غَاوِينٌ** One who goes astray; expressions denoting Devils, or those who listen to them.—IV. **أَغَوَىٰ** To lead astray.
- غَابٌ** aor. i. To be absent. **غَيْبٌ** n.a. Plur. **غَيْبٌ** A secret, mystery, whatever is absent or hidden. **غَيَابٌ** for **غَيَابَةٍ**, D. S. Gr. T. 1, p. 276, note, The bottom (of a well, etc.). **غَائِبٌ** part. act.

إِغْتَابٌ—He or that which is absent or hidden.—**لَا يَعْتَبُ** 49 VIII. To traduce the absent, as **لَا يَعْتَبُ** v. 12, "Neither traduce one another;" aor. conditional.

غَاثَ aor. i. To water by means of rain. **غَيْثٌ** Rain.

غَارٌ aor. i. To provide for. **غَيْرٌ** A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as **غَيْرٌ** Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see دَعْدَعٌ. Note. Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. 2, p. 153, note.—**غَيْرٌ** II. To alter, change. **مُغَيَّرٌ** part. act. One who changes.—**غَارٌ** **مُغَيَّرَةٌ** see for **غَارٌ** **مُغَيَّرَةٌ**.—**تَغَيَّرَ**—V. To be changed.

غَاصٌ aor. i. To diminish, abate, be wanting, as **مَا تَغَيَّضَ الْأَرْحَامُ** 13 v. 9, "What the wombs want (of their due time)."

غَاظٌ aor. i. To incense, irritate (with acc. and بـ). **غَيْطٌ** n.a. Anger, fury. **غَاطٌ** part. act. One who is angry.—**تَغَيَّطٌ** n.a. V. f. A raging furiously.

ف

فـ A prefixed conjunction having less conjunctive power than **وـ**, and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; **فـ** is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Korân, but this particle

occurs so frequently in almost every page that the choice must be left to the reader's judgment, see D. S. Gr. T. 1, p. 549 *et seq.*, also T. 2, p. 396; It is constantly to be found prefixed to other particles, as **فَإِنَّمَا**, **فَإِنَّمَا**, **فَإِنَّمَا**, **فَإِنَّمَا**, etc. etc.

فَاتَّحْهُ An opening or commencement, rt. **فَتَّح** q.v. **فَأَجِرْهُ** "Then protect him;" imperat. iv. f. of **جَارٌ** q.v.

- إِسْتَعَافَتْ** aor. o. To assist, relieve (with بِ).—**غَاثَ**
- X. To implore assistance (with acc. and على).
غَارَ aor. o. To come into a hollow place. **غَارٌ** A cavern. **غَرَّ** n.a. (Water) running away under ground. **مَغَارَاتْ** A cave.—**مُغَيَّرَاتْ** fem. plur. part. act. IV. f. Horses making an hostile excursion.
- غَوَامِشْ** aor. o. To dive (with لِ at 21 v. 82). **غَاصَ** A diver.
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ف

A prefixed conjunction having less conjunctive power than وَ, and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; فَ is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Korân, but this particle

- He or that which is absent or hidden.—**إِغْتَابَ**
- VIII. To traduce the absent, as **وَلَا يَتَبَّعُ** 49 v. 12, "Neither traduce one another;" aor. conditional.
- غَاثَ** aor. i. To water by means of rain. **غَيْثٌ** Rain.
- غَارَ** aor. i. To provide for. **غَيْرٌ** A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as **غَيْرِ** Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see بَعْدَ.
- Note.* Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. 2, p. 153, note.—**غَيْرِ** II. To alter, change. **مُغَيَّرٌ** part. act. One who changes.—**غَارَ** مُغَيَّرَةً—see **غَارَ** for **مُغَيَّرَةً**.—**غَيْرِ**—**تَغَيَّرَ**—V. To be changed.
- غَاصَ** aor. i. To diminish, abate, be wanting, as **مَا تَغَيَّضَ الْأَرْحَامُ** 13 v. 9, "What the wombs want (of their due time)."
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occurs so frequently in almost every page that the choice must be left to the reader's judgment, see D. S. Gr. T. 1, p. 549 *et seq.*, also T. 2, p. 396; It is constantly to be found prefixed to other particles, as قَاتِلٌ, فَاتَّ, فَاتَّمًا, فَاتَّمَ, فَاتَّمَنَ, فَاتَّمَنَنَ, etc. etc.

فَاتَّحَهُ An opening or commencement, rt. فَتَّحَ q.v.
فَاجِرَهُ "Then protect him;" imperat. iv. f. of جَارٍ q.v.

فَاد aor. a. *To hurt any one in the heart.* فُواد^۱ Plur.

أَفِيدَةً The heart.

فَارْهِينَ see فَرِّهَةٌ.

رَأَى فَارُونَى "Then show me;" imperat. iv. f. of رَأَى q.v. with فَ prefixed.

فَانَا for فَأَوْ or فَى aor. o. and i. *To split (the head) with a sword.* فَبَه A band or party of men, army.

فَيَا see فَآءٌ for فَيَا.

وَجَسَ see فَأَوْجَسَ.

تَسْلَلَه تَقْتُلُ 12 v. 85, "By God! thou wilt (not) cease to remember Joseph;" for this ellipse of the negative see D. S. Gr. T. 2, p. 473; تَقْتُلُ is here put for تَقْتَلُ, D. S. Gr. T. 1, p. 97.

فَتَحَ aor. a. To open (with acc. or with acc. of thing and عَلَى of pers.); to explain or reveal (with بِ of thing and عَلَى of pers.); To grant—a mercy or a victory—(with acc. and لِ of pers.), as at 48 v. 1; to adjudicate in a cause (with فِي); حَتَّى إِذَا فَاتَتْ يَاجُوجُ وَمَاجُوجُ 21 v. 96, "Until Gog and Magog shall have had a way opened for them," alluding to the rampart mentioned at 18 v. 93, which being broken down, an irruption of those barbarous tribes is to take place shortly before the last day; the verb is here put in the feminine as having for subject the collective nouns يَاجُوجُ and مَاجُوجُ, D. S. Gr. T. 2, p. 233.

فَتَحَ Victory, a decision or judgment, the taking of a town, and especially of Mecca, which is sometimes called أَفْتَحَ par excellence, as for example in the 48th chapter, which takes its name from that victory; N.B. The victory foretold at the close of the 27th verse is believed to be the

taking of Khaibar. فَاتَحٌ part. act. One who opens, one who gives judgment; الْفَاتِحَةُ Name of the opening chapter of the Korân. الْفَتَاحُ The Judge, an epithet of God. (2nd declension) plur. of مَفَاتِحُ or مَفَاتِحُ A key.—فَتَحَ II. To open (with لِ of pers.). مَفَاتِحُ part. pass. Opened.—إِسْتَفَتَحَ X. To ask assistance—of God,—against (with عَلَى); to ask for a judgment or decision—in a suit,—as at 8 v. 19.

فَتَرَ aor. o. and i. *To be quiet;* to feel weak or faint, to desist. فَتْرَةُ A cessation, or interval of time between two prophets.—فَتَرَ II. To weaken, diminish—a punishment—(with عَنْ).

فَتَقَ To split, cleave asunder.

فَتَلَ aor. i. *To twist (a rope).* فَتِيلُ A small skin in the cleft of a date-stone, hence a thing of no value.

فَتَنَ aor. i. To try, or prove—as gold in the fire—(with acc. and بِ or فِي); to afflict, persecute (by burning), which seems to be the meaning at 85 v. 10; to lead into temptation; to make an attempt upon, as at 4 v. 102; to seduce (with عَلَى) آشَارِيَفَتَنُونَ (عَنْ) فُتُونَ n.a. A trial. فَتَنَ part. act. One who leads into temptation. فَتَنَةُ A temptation, trial, punishment, misfortune, discord, sedition or civil war, as at 8 v. 40; At 2 v. 187 it may be rendered "seduction from the truth," so also at 3 v. 5; فَتَنَةُ آلَّا سِ 29 v. 9, "A trial or calamity proceeding from men;" At 8 v. 25 it is explained as meaning any crime common to the people at large; it has been translated "sedition," but the commentators are at a loss to fix the exact meaning; لا تَجْعَلُنَا فَتَنَةً 10 v.

85 and 60 v. 5, "Do not make us (the subject of) punishment;" Beidawee says مَوْرِعَةٌ فَسْنَةٌ; a similar ellipse occurs at 17 v. 62, also at 37 v. 61 and at 74 v. 31, where it means "a cause of contention;" At 33 v. 14 it may be rendered "desertion," and at 6 v. 23 it is said to mean "an excuse or answer," and only to be called فَسْنَةٌ because that excuse is a lie forged by the Idolators. مَفْتُونٌ part. pass. Distracted, demented.

فَتَأْنَى aor. o. To be superior to another in generosity. فَتَيَانٌ A young man, man-servant; Dual فَتَيَانٌ; Plur. فَتَائَةٌ of few, and فَتَيَانٌ of many. Plur. فَتَيَاتٌ Young women, maid-servants.—IV. To advise, give an opinion or instruction in a matter of law or judgment (with acc. of pers. and فَيِ). X. To consult, ask opinion or advice, chiefly in legal matters (with acc. of pers. and فَيِ, also with ؟ interrogative); لَا تَسْتَفِتْ فِيهِمْ وَمِنْهُمْ أَحَدًا 18 v. 22, "Neither ask the opinion of any of them (the Jews or Christians) concerning them;" some of their views on the important matter in question are given in the preceding verse.

فَجَّ aor. o. To straddle. بِجَاجٍ n.a. Plur. A broad way, especially between two mountains.

فَجَرَ aor. o. To cause water to pour forth (with acc. and منْ); to go aside from the right way, to act wickedly. فَجَرٌ n.a. The dawn, day-break. فَجَارٌ part. act. Wicked; Plur. فَاجِرٌ

فَجَرٌ n.a. Wickedness.—II. To cause to flow (with acc. and فَيِ, or with double acc.); وَإِذَا الْبَحَارُ فَجَرَتْ 82 v. 3, "And when the seas shall be made to flow (together)," so as to form but one sea. فَجَرٌ n.a. The act of

causing (water) to flow.—**فَجَرَ** V. To flow (with منْ). VII. To flow (with منْ); at 2 v. 57 the verb is put in the fem., being (as we should say) governed by the nominative آنَتَا عَشْرَةً عَيْنًا, "Twelve fountains," and the word عَيْنٌ being of the fem. gender; for the construction of the numerals see D. S. Gr. T. 1, p. 420, and T. 2, p. 318.

فَجَّا aor. o. To open (a door). فَجَّةٌ A clear open space, as between the sides of a cave.

فَجَشَشٌ To be shameful or infamous. فَجَشَشٌ (2nd declension) Filthy, shameful, or dishonourable conduct, especially stinginess in the payment of tithes or other religious dues. فَاحِشَةٌ Filthiness, uncleanness, a filthy report, a crime, fornication or adultery; Plur. فَوَاحِشٌ (2nd declension) Abominable crimes.

فَحَرَ aor. a. To boast. فَحَرٌ Vain-glorious, a boaster. فَخَارٌ Earthenware.—n.a. VI. f. Mutual boasting.

فَدَآءٌ aor. i. To ransom (with acc. and بِ). فَدَآءٌ n.a. A ransom. فَدِيَةٌ A ransom, that which is paid as ransom or to redeem a fault.—فَادِي III. To ransom, redeem. فَادِي VIII. To ransom or redeem one's-self with (with بِ), or from (with منْ); thus at 5 v. 40, لِيَقْتَدِوا بِهِ مِنْ, "To redeem themselves with it from the punishment," etc.

وَدِي see فَدِيَةٌ.

وَدَرَ see فَدَرَوْهُ.

فَرٌ aor. i. To flee, flee to (with إِلَى); fly from (with منْ). فَرَارٌ n.a. Flight, the act of fleeing away. فَرَقٌ A place of refuge.

فَرَاتٌ aor. o. To be nicked. فَرَاتٌ Sweet (water).

فَرَثَ aor. i. and o. *To let out the contents—of a basket.* فَرَثٌ Fœces.

فَرَجَ aor. i. To split, cleave asunder. فَرْجٌ Plur.

فُرُوجٌ An interstice, break, flaw, private parts; 21 v. 91, "And she who preserved her chastity," viz. The Virgin Mary.

فَرَحَ aor. a. To be glad, rejoice (with بِ). فَرَحٌ Joyful; at 28 v. 76 it means one who exults (in riches).

فَرَقَ aor. o. *To be separated, alone.* فَرْقٌ Plur. فَرَادِي (2nd declension) Alone, without companions, or as at 21 v. 89, without offspring.

فَرَدَسَ *To spread on the ground.* فَرَدَسٌ comm. gend. Paradise; the original meaning of the word is a park or garden planted with fruit-trees; it is from the Plur. فَرَادِيُّسْ that we have the Greek word *Παράδεισος*.

فَرَشَ aor. o. *To spread as a carpet on the ground.* فَرَشٌ n.a. Animals fit for slaughter. فَرَشٌ generic noun, Moths. فَرَشٌ n.a. Plur. A carpet used as a bed, a mattress, and metaphorically a wife; thus at 56 v. 33, وَفَرِشَ مَرْفُوعَةً "And damsels raised on lofty couches."

فَرَضَ aor. i. *To notch, ratify, appoint, fix (a time); to ordain, command an observance of, or obedience to (with acc. of thing and عَلَى of pers.); to sanction; to assign (with ل of pers.); To be aged (a cow), whence comes فَارِضٌ An old cow. فَرِيَضَةٌ An ordinance (especially of God), a settled portion, dower or jointure; فَرِيَضَةٌ see وَصِيَّةٌ. مَفْرُوضٌ part. pass. Appointed, determinate.*

فَرَطَ aor. o. *To precede, to be extravagantly reproachful or insolent (with عَلَى). فُرْطٌ In advance of; 18 v. 27, "And his affair is in*

advance of (the truth)," i.e. "He casts the truth behind his back;" the word in its most ordinary acceptation is applied to a horse who outstrips his competitors; it likewise means insolent or extravagant, an iniquity, that which goes beyond all bounds.—فَرِطٌ II. To be negligent, omit, act negligently (with نِي). مُفْرِطٌ—part. pass. IV. f. Made to hasten.

فَرَعَ aor. a. *To mount up.* فَرَعٌ A branch or top of a tree.

فَرَعُونٌ (2nd declension) Pharaoh.

فَرَغَ aor. a. and o. *To empty, finish;* 94 v. 7, "And when thou hast finished (thy preaching); to bring a matter to an end, settle an account with any one (with ل of pers.). فَارِغٌ part. act. Empty, void.—أَنْتَ فَارِغٌ IV. To pour out (with acc. and عَلَى).

فَرَقَ aor. o. *To split, divide, make a distinction (with بَيْنَ); to send down from Heaven (as the Korân); thus at 44 v. 3, where it may also be rendered "is distinctly decreed;" as on the night there alluded to are settled all the affairs of this world for the ensuing year; فَرَقَ aor. a. To be afraid. فَرَقٌ n.a. The act of distinguishing or separating; 77 v. 4, "And by the Angels who separate (truth from falsehood) by a discrimination;" there are also other interpretations of the passage.*

فَرَقَةٌ A separate part, heap, hillock. فَرَقَةٌ A band of men. فَرِيقٌ A part, portion, some, a party or band of men. فُرْقَانٌ A distinction; The Law of Moses and the Korân are so called as distinguishing between truth and falsehood, see 2nd Epistle to Timothy ch. ii. v. 15; 8 v. 42, "On the day of distinction (of the true believers from the infidels)," viz.

The Battle of Bedr; so also at 8 v. 29, where it is interpreted by some to mean a victory over the unbelievers.—**فَرَقَ** II. To make a division or distinction (with **بَيْنَ**); to make a schism in (with acc.). **تَفْرِيقٌ** n.a. Division, dissension.—**فَارَقَ** III. To quit, part from (with acc.). **فَرَاقٌ** n.a. The act of quitting, a separation; at 18 v. 77 **فَرَاقٌ** is antecedent to **بَيْنَ**; it must be borne in mind that **بَيْنَ** although generally rendered "between" is in reality a substantive meaning interval, or, as in this passage, a connexion; at 75 v. 28 **فَرَاقٌ** means a departure from this life.—**تَفَرَّقَ** V. To be divided among themselves (with **فِي**); **فَتَفَرَّقَ** 6 v. 154, "For fear lest ye be scattered away from" (with **عَنْ**), D. S. Gr. T. 2, p. 245; to be separated one from another. **مُتَفَرِّقٌ** part. act. Divers, different.

To be brisk. **فَارِهٌ** part. act. One who is clever, insolent or petulant.

فَرَأَ aor. i. **To cut.** **فَرِى** New, strange, wonderful.—**إِنْتَرَى** VIII. To feign, forge, invent a lie (with acc. and of pers.); **بِهَتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ عَلَى** 60 v. 12, *Literally*, "A calumny which they have forged between their hands and their feet;" this passage has by some been interpreted as referring to the illegitimate children which the women attempted to father upon their husbands. **مُفْتَرٌ** for **مُفْتَرٌ** part. act. A forger. **مُفْتَرٌ** for **مُفْتَرٌ** part. pass. Feigned, pretended, forged.

فَزَّ aor. i. **To flow as blood from a wound.** **إِسْتَفَرَّ**.—**X.** To remove, expel (with acc. and **وَمِنْ**); to deceive, lead to destruction (with acc. of pers. and **بِ**).

فَرَعَ aor. a. To be terrified, smitten with fear (with **وَمِنْ**). **فَرَعٌ** n.a. Terror.—**فَرَعَ** II. when used with **عَنْ** means To free from fear, as **إِذَا فَرَعَ عَنْ قُلُوبِهِمْ** 34 v. 22, "(Until) their hearts shall have been freed from fear."

فَسَرَّ aor. a. *To be spacious*, to make room for a person (with **لِ** of pers.).—**تَنَسَّخَ** V. To make room (with **فِي** of place).

فَسَخَّنَا see **فَسَخَّنَا**.

فَسَدَ aor. o. To be corrupt. **فَسَادٌ** n.a. The acting corruptly, corruption, violence; **بَعْرِ نَفْسٍ أَوْ** 5 v. 35, "Without (that soul having slain another) soul or (committed) violence."—**أَسْدَ** IV. To act corruptly, do violence (with **فِي**); to corrupt, despoil (with acc.). **مُفْسِدٌ** part. act. One who acts corruptly or commits violence, a spoiler.

فَسَرَّ aor. i. and o. **To discover.** **تَعْلَمِيرٌ** n.a. II. f. An explanation or interpretation.

فَسَقَ aor. i. and o. **To emerge from its husk (a date); to withdraw from the right way, disobey the commandment of God (with **عَنْ**); to be impious, act wickedly.** **فُسُوقٌ** and **فُسُوقٌ** ns.a. **فَاسِقٌ** Transgression, impiety, wickedness. **فَاسِقٌ** part. act. A transgressor, one who is wicked.

فَشِيلٌ aor. a. **To be weak, faint-hearted.**

فَصَحَّ aor. o. **To show itself (the dawn); and** **فَصَحَّ** **To be eloquent, speak with fluency and correctness.** **أَصْحَحٌ** (2nd declension) comp. form, More eloquent.

فَصَرَفَ "Then draw them (towards thee)," imperat. of **صَرَفَ** for **صَوَرَ** q.v.

فَصَلَ aor. i. **To dissect, depart; to make a distinction or division, or judge between (with **بَيْنَ** of pers. and **فِي** of thing).** **فَصْلٌ** n.a. A distinc-

tion, separation, a means of distinguishing good from evil, as at 86 v. 13; فَصْلٌ آلِحَطَابٍ 38 v. 19, see حَطَابٌ part. act. One who judges between truth and falsehood.

فَصَالٌ Weaning. فَصِيلَةٌ A family, relations.— فَصَلٌ II. To explain distinctly (with acc. and of pers.). تَفْصِيلٌ n.a. A clear explanation, exposition. مُفَصَّلٌ part. pass. Clearly explained, distinct.

نَصَمٌ aor. i. *To break*.— إِنْفَصَامٌ n.a. VII. f. The act of being broken; لَمَّا 2 v. 257, “It has no flaw or break in it.”

إِنْفَصَقٌ aor. o. *To break asunder*. فَضَّةٌ Silver.— فَصَقٌ VII. To be broken up, dispersed, separated (with مِنْ).

فَصَحَّ 15 فَلَا شَخْحُونِي aor. a. To expose to shame; 68, “And do not expose me to disgrace (by ill-treating my guests).”

فَصَلٌ aor. o. *To remain over and above*. Excellence, merit, favour, a free gift, bounty, grace, munificence, indulgence.— فَصَلٌ II. To prefer, favour, cause to excel, grant favours to one person in preference to another (with acc. and على, and with بِ of thing). تَفْصِيلٌ n.a. Excellence, preference.— فَتَفَصَّلٌ V. To make one's-self superior (with على).

فَصَا aor. o. *To be roomy*.— أَفْصِي IV. To go in unto, as a husband to a wife (with إلى).

فَطَرٌ aor. o. and i. *To split, create*. فَاعِلٌ part. act. A Creator. فَطَرَتْ for فَطَرَةً D. S. Gr. T. 1, p. 276, note, A creation; the word is found at 30 v. 29, and may there be taken to mean Religion, or a religious frame of mind inspired by God; it is put in the acc. after أَعْنَى (I mean) understood; D. S. Gr. T. 2, p. 94.

فَطُورٌ A rent, flaw, or fissure.— تَفَطَّرٌ V. To be rent asunder.— إِنْفَطَرٌ VII. To be cloven asunder. مُسْفَطَرٌ n.a. The being cloven asunder. مُسْفَطَرٌ part. act. Cloven or rent asunder.

فَطَّا To force water out of an animal's stomach. نَظَّا Harsh, severe.

فَعَلٌ aor. a. To do, make, act, perform, accomplish. فَعْلٌ An action, a doing. فَعْلَةٌ A deed. فَعَالٌ part. act. One who does, etc. فَعَالٌ adjective of intensity, D. S. Gr. T. 1, p. 322, Doing or effecting much; used substantively it means a great or able worker. مُفَعَّلٌ part. pass. Done, made, effected, performed, fulfilled; at 8 vv. 43 and 46 the past part. is put in prophetic language for the future فَعَلَ; أَنْ يَفْعَلَ a similar instance occurs at 73 v. 18.

فَقَدٌ aor. i. *To seek for that which is lost*, to lose.— فَقَدَةٌ V. *To make an inquisition into*; at 27 v. 20 it may be rendered “He reviewed.”

فَقَرٌ aor. o. and i. *To dig, break the vertebræ*; and فَقَرٌ To be poor. فَقَرٌ n.a. Poverty. فَقَرٌ calamity, properly that which breaks the vertebræ. فَقِيرٌ Plur. فَقِيرٌ (2nd declension) Poor, needy; when used with لِ as at 28 v. 24 لِمَا أَنْزَلْتَ إِلَيَّ . . . فَقِيرٌ “In want of . . . whatever thou mayest send down unto me;” a similar use of the word when employed with إِلَى may be observed at 35 v. 16.

فَقَعٌ aor. a. and o. *To be of a pure yellow colour*. فَاقِعٌ part. act. comm. gend. Very yellow or red; according to some this word is applied to any pure colour.

فَكَانَ “Then deliver us,” see فَكَانَةٌ فَقَاهٌ To be superior in wisdom; and فَقَاهٌ aor. a. To be wise, understand, to be skilled or have

understanding in matters pertaining to Law and Divinity.—**تَفَقَّهَ** V. To be assiduous in instructing one's-self (with فِي).

فَكَنَّ aor. o. *To break.* فَكَنْ n.a. The act of freeing (captives).—**مُنْفَكٌ** part. VII. f. *Dislocated,* one who vacillates (in his faith), as at 98 v. 1.

فَكَرَّ II. *To meditate;* at 74 v. 18 it means to meditate blasphemies against the Korân.—**تَفَكَّرَ** V. *To consider, meditate (with فِي).*

فَكَاهَ *To be very merry.* فَكَاهْ A jester, one who makes game of others. فَاكَهْ part. act. One who is very joyful, rejoices greatly (with بِ or فِي). فَاكِهَةُ Plur. فَواكِهَةُ (2nd declension) *Fruit.*—**فَكَهَهَ** V. *To wonder.*

فُلْ *A certain person.* فُلْنَ Such an one, a certain person.

فَلَحَّ IV. *To split.* فَلَحْ—**أَفَلَحَّ** part. act. One who is prosperous or happy.

فَلَقَّ aor. i. *To split, cause to come forth.* فَلَقْ A fissure, Day-break, breaking forth (of the dawn); it is held by some to mean Creation in general, and especially of those things which are produced from others, as Fountains, plants, children, etc. فَالِقْ part. act. One who causes to put forth or break forth.—**إِنْفَلَقَّ** VII. *To be split open, divided.*

فَلَكَّ *To be round (a breast).* فَلَكْ comm. gend. and number, Ships, a ship, shipping, The Ark. فَلَكَّ The orbit of a celestial body.

فَلَبِعَمَ see زَعَمَ.

فَلَبِصَمَهَ see صَامَ for سَوْمَ.

فَلِيمَ see مَا for مَمِ.

فَنَانَ *To drive camels.* فَنَانْ plur. of فَنْ A branch,

or of فَنْ A species; if the latter meaning be adopted we must understand the words **وَمَنْ أَلَّا شَجَارَ** “Of trees,” at 55 v. 48, where it occurs.

فَنَدَ II. *To make a dotard of, regard as a dotard.*

فَنَى aor. i. *To vanish.* فَانِي for فَانَ part. act. Perishable, liable to decay.

فَهِمَ II. *To cause to understand (with double acc.).*

فَاتَّ aor. o. *To pass away from, slip (an opportunity); escape (with acc.).* فَاتْ—**فَقاوَتَ** n.a. Escape.—**فَوتَّ** n.a. VI. f. A disparity, or want of proportion.

فَاجَ aor. o. *To diffuse a fragrant odour.* فَوجْ A troop or company; Plur. فَواجْ.

فَارَّ aor. o. *To boil, boil up or boil over;* 11 v. 42, “The oven boiled over;” this oven is said to have originally belonged to Eve, and poured forth boiling water as a sign of the Deluge, the waters of which, according to Jewish fable, were boiling hot; see also 23 v. 27. فَورِهُمْ 3 v. 121, “Immediately on their arrival, or before they had rested,” see D. S. Gr. T. 1, p. 526.

فَازَ aor. o. *To get possession of, gain, receive salvation, obtain one's desires.* فوزْ n.a. Victory, felicity, safety, salvation. فَائِزْ part. act. One who enjoys felicity or receives salvation. مَفَازَ A place of safety or felicity. مَفَازَةً An escape, place of refuge.

فَضَّ Not used in the primitive form, To submit a thing to the judgment of another (with acc. and إِلَى of pers.).

فَاقَ aor. o. *To be superior in rank or excellence.* فَوقْ n.a. is properly a noun expressive of superiority, which when used as an adverb is

indeclinable; in the Korân it always appears as a preposition meaning over or above, and is then used in the accus. فَوْقُكُمْ as فَوْقَكُمْ "Over you," or in the genitive after a preposition, as مِنْ فَوْقِ الْأَرْضِ 14 v. 31, "From above (or from the surface of) the earth;" D. S. Gr. T. 1, pp. 494 and 510; see also بَعْدَ فَوْقَانِي. A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.—أَفَاقٌ IV. To come to one's-self, recover (after a swoon or illness).

فُومُ generic noun, Garlic; no verbal root.

فَادَ aor. o. To pronounce a word. فَمْ or فَمْ or with a complement فُوْ, Gen. فِي, Acc. قَا; Plur. أَفَوَادُ A mouth; The word كُمْ is formed from the regular noun فُوْ by cutting off the two last radical letters, and substituting مْ; see D. S. Gr. T. 1, pp. 378 and 417; it is found in the Korân only in the acc. sing. and in the plural.

فِي a preposition meaning In, into, among, in com-

pany with, as أَمِيمٌ قَدْ خَلَتْ 7 v. 36, "Enter ye in company with the nations which have already passed away;" It may sometimes be rendered On, of, to, with, 51 v. 29; for, 2 v. 173; by, against, concerning, according to, or in comparison with; an instance of the last meaning occurs at 13 v. 26; D. S. Gr. T. 1, p. 487.

فَاتَّ aor. i. To return, go back (with إِلَى); to go from a vow, as at 2 v. 226.—أَنْجَدَ IV. To bring under the power or authority of any one (with acc. and عَلَى of pers.).—تَفَيَّأَ V. To turn itself about (as a shadow cast by the sun).

فَاضَ aor. i. To be copious; to overflow (with مِنْ).—أَفَاضَ IV. To pour water over any one (with acc. and عَلَى); to rush impetuously (with مِنْ), as the pilgrims down Mount 'Arafat; to be diffuse; to dilate or amplify in speaking (with فِي); to be immersed in any business (with فِي).

فَالَّا aor. i. To be weak-minded. فَيلٌ An elephant.

ق

قَ نame and initial letter of the 50th chapter, see آتَم.

قَبْحَنَ To abhor; and قَبْحَنَ To be ugly, loathsome.

مَقْبُوحٌ part. pass. Abhorred or rendered loathsome; at 28 v. 42 it may be taken in either sense.

قَبْرٌ aor. o. and i. To bury. قَبْرٌ n.a. Plur. قَبُورٌ A grave. مَقَابِرٌ (2nd declension) plur. of مقبرة A cemetery.—أَقْبَرَ IV. To cause to be buried.

قَبْسٌ aor. i. To get a light from another. قَبْسٌ Lighted fuel.—إِنْقَبَسَ VIII. To take a light from another (with مِنْ).

قَبْصَنَ aor. i. To contract, take, seize, draw in (its wings in flying), as a bird; thus at 67 v. 19, where we may understand the word جَاحِظَنَّ. قَبْضَةً n.a. A contraction. قَبْضَةً A handful. مَقْبُوضٌ part. pass. Taken.

قَبْلٌ aor. a: To accept (with acc. and عَنْ or مِنْ); to admit (with acc. and لِ of pers.) قَابِلٌ part. act. One who accepts. قَبْلٌ properly, a noun meaning the forepart; hut in the Korân used either as an adverb, and without a complement, in which case it is indeclinable, as مِنْ قَبْلٍ Before, formerly, or as a preposition

in the acc. as قَبْلَ هَذَا Before this; when preceded by the preposition مِنْ it is put in the genitive, as مِنْ قَبْلِ أَنْ Before that; it corresponds in its construction with بَعْدَ q.v.; see also D. S. Gr. T. 2, p. 152. قَبْلُ The fore-part; قَبْلًا 6 v. 111, "Before their eyes," or "In hosts," with which meaning قَبْلُ may be regarded as the plur. of قَبْلٌ q.v. قَبْلٌ Power, a side or part; قَبْلَ Towards, in the direction of, as قَبْلَ الْمَشْرِقِ 2 v. 172, "Towards the East;" لِأَقْبَلَ لَهُمْ بِهَا 27 v. 37, "Against whom they will have no power;" مِنْ قَبْلِهِ 57 v. 13, "Alongside it." قِبْلَةُ properly, *Anything opposite*; a Kibla, or the point in the direction of which, prayer must be made to be efficacious; see Daniel chap. vi. v. 10; Thus the Kibla of the Mohammedans is the Ka'ba at Mecca; at 10 v. 87 the word has been interpreted "A place of worship;" The Jews in the days of Moses are supposed by the Commentators to have prayed towards the Ka'ba, it having been rebuilt by Abraham and Ishmael in place of the original house destroyed by the Flood. قَبْلُ A favourable reception. قَبِيلٌ A surety, bail, sponsor; at 7 v. 26 it means a host (the ministers of Satan). قَبَّانٌ (2nd declension) plur. of قَبِيلَةٌ An Arab tribe. — أَقْبَلَ — IV. To come, draw near, approach (with فِي in the sense of with), thus at 12 v. 82 and 51 v. 29; to turn towards (with عَلَى of pers.); to rush upon (with إِلَى). V. To accept (with acc. and مِنْ or عَنْ of pers.); This verb is sometimes used with an ellipse of the immediate complement, or as we should call it, the accusative; thus at 3 v. 31 فَتَقْبَلْ وَسْتَيْنَ "Then accept from me (that which I have

vowed"—(مَا نَذَرْتَهُ—); a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454.—مُتَقَابِلٌ part. act. VI. f. Opposite to, or facing one another.—مُسْتَقِيلٌ part. act. X. f. Proceeding towards (with acc.).

فَتَرَّ aor. o. and i. To be niggardly. فَتَرَّ Black dust, blackness. فَتُورَ Niggardly.—مُفَتَّرٌ part. act. IV. f. To be in reduced circumstances.

فَتَلَّ aor. o. To kill, slay; 2 v. 51, "Then slay yourselves;" either figuratively, by mortifying your corrupt desires, or "one another;" the latter interpretation is in accordance with the account given in Exodus chap. xxxii. v. 27; In the Passive فُتَلَ is sometimes used as an imprecation, thus at 74 vv. 19 and 20, "May he be accursed;" the preterite being used for the optative; D. S. Gr. T. 1, p. 169; similar instances occur at 51 v. 10, 80 v. 16, and 85 v. 4. فَتَلَ n.a. The act of putting to death, slaughter. فَتَلَى (2nd declension) for فَتَلَى D. S. Gr. T. 1, pp. 110 and 402, plur. of قَبِيلٌ One who is slain.—فَتَلَ II. To slay, or cause to be slain. فَتَلَيلٌ n.a. The act of slaughtering.—فَاتَلَ III. To fight against (with acc. of pers.); 9 فَاتَلَهُمْ اللَّهُ v. 30, "May God curse them," see فُتَلَ; At 3 v. 140 there seems to be an ellipse after فَاتَلَ of the objective or immediate complement, سَاسَا or some similar word being understood, D. S. Gr. T. 2, p. 454. فَتَالٌ n.a. The act of fighting, war.—إِقْتَلَ VIII. To contend among themselves.

فَتَشَأَّ generic noun, Cucumbers; no verbal root.

فَتَحَمَّ aor. o. To rush headlong.—إِقْتَحَمَ VIII. To undertake an enterprise in a headlong or impetuous

manner. مُفْجِحٌ part. act. One who rushes or leaps headlong, found at 38 v. 59, where it means "Rushing headlong (into Hell)."

قد A particle frequently prefixed to the preterite to give it a past signification; where among several verbs in the preterite one has the particle قد prefixed, such verb is to be taken in the Pluperfect tense; so also among several Pluperfects the one which follows قد will have a signification anterior to the others; in all the above cases it may generally be rendered already, and may frequently be understood to imply that the matter in question, although past, is of recent date, or that it was not unexpected; thus, 6 وَقَدْ فَصَلَ لَكُمْ مَا حَرَمَ عَلَيْكُمْ v. 119, "For he hath even now explained to you what he hath forbidden you;" another use of قد is to add energy to an affirmation, and it may then be rendered truly, of a certainty, or verily; thus, قد يَعْلَمُ مَا أَنْتَ عَلَيْهِ 24 v. 64, "He knows of a surety what ye are about;" so also at 91 v. 9, "Verily he who hath purified it is happy;" Lastly, قد may sometimes be rendered frequently, as at 2 v. 139, قد تَرَى تَقْلِبَ وَجْهَكَ, "We have frequently observed the turning of thy face;" It is found in combination with other particles as قد, قد, قد etc. D. S. Gr. T. 1, p. 533.

قد aor. o. To rend. قدّ plur. of قد A party of men at variance among themselves; كُنَّا طَرَائِقَ 72 v. 11, "We are (followers of) different ways."

قد aor. a. To strike fire. قدّ n.a. The act of striking fire.

قد aor. o. and i. To be able, to be able to do, have power over, prevail against (with على); to

measure to an exact nicety (with acc. of thing and على of pers.), as at 89 v. 16; so also in the Pass. at 65 v. 7; to estimate the value of (with double acc.), thus قدّرَ اللَّهُ حَقًّا قَدْرُهُ 6 v. 91, "They have not made a just estimate of God;" to be sparing (with لـ); to determine, with which meaning it is found in the Pass. at 54 v. 12. قدّر n.a. That which is determined or predestined of God, measure, value, power; لَيْلَةً آتَى اللَّهُ قَدْرُهُ 97 v. 1, The night of El Kadr, on which the Koran was sent down from Heaven; it may be rendered either "the night of Power," or "the night of the pre-determined decree," from a Mohammedan fable, that on this night are issued the Divine decrees on all the affairs of the ensuing year; it is generally supposed to fall on the night preceding the 24th of Ramadân. قدّر n.a. The Divine decree, that which is predestined, a definite quantity, a determined measure; على قَدْرِ الْمُوسَى قَدْرٌ 2 v. 237, "Upon him who is in easy circumstances (shall be set) an amount according to his ability;" it is also read قدّر. قدّر plur. of قدّر comin. gend. A cauldron. قادر part. act. One who is able or has power over, one who determines beforehand. قَدِيرٌ Able, potent. مُقْدَرٌ part. pass. Determined. مُقْدَارٌ A definite quantity, or determined measure, a space.—قدّر II. To make possible, dispose, prepare, to plan, devise, decree, determine, define; at 74 vv. 18, 19, and 20, it means to lay plans or plots against the Koran; at 34 v. 17 it may be translated "We have facilitated;" قدّرُوهَا تَقْدِيرًا 76 v. 16, "They shall determine the measure thereof (according to their desire)." تَقْدِيرٌ n.a. The act of

measuring or determining, a Divine decree.—
مُقْتَدِرٌ part. act. VIII. f. Powerful, able to prevail (with عَلَى).

قدس To be pure. رُوحَ قَدْسٌ Purity, sanctity. آللَّهُدْسُ The Holy Spirit, by which name the Molammedans designate the Angel Gabriel. آللَّهُوُسُ The Holy One, an epithet of God.—
قدس II. To sanctify, bless (with لِ). مُنَقَّدِسٌ part. pass. Sacred, holy.

قدم aor. o. To precede; and قَدِيمٌ aor. a. To betake one's-self, come to (with إِلَى). نَدَمٌ Merit; when of the fem. gend. it means A foot; Plur. أَفْدَامٌ قَدِيمٌ. Old, ancient. Forefathers.—
قدم II. To bring upon (with acc. and لِ of pers.); to do a thing before, prepare beforehand, send before (with لِ and with or without acc.), as good works, which a man is said to send before to bear witness for him at the last day; see 1st Epistle of S. Paul to Timothy chap. v. v. 24; to put forward (a threat), threaten beforehand, as وَنَذَدَمْتُ إِلَيْكُمْ بِالْوَعِيدِ 50 v. 27, "Since we have already threatened you beforehand;" at 49 v. 1 there is an ellipse of the accus., the words لَا تُنَقِّدُمُوا may probably mean "Do not put yourselves forward," or "do not obtrude your opinions;" there are other readings, but this seems best to accord with the context, which contains several hints on good breeding and etiquette.—
تقدَّم V. To go before; at 74 v. 40 it means to go forward in the right way.—
استقدَّم X. To desire to advance, wish to anticipate. مُسْتَقْدِمٌ part. act. One who goes forward, or desires to advance.

قَدَّمَ aor. o. To be agreeable in taste and smell (food).
إِقْتَدَى—
VIII. To imitate, copy (with بِ). أَفْتَدَ imperat. for أَفْتَدْ with the addition of ة

مُنْقَدِدٌ هَاجَآلُوقَبْ D. S. Gr. T. 1, p. 252. for مُنْقَدِدٌ part. act. One who imitates (with عَلَى).

تَذَفَّ بِ فِي aor. i. To pelt, cast (with acc. and or بِ); يَقْذُفُ بِالْحَقِّ 34 v. 47, "He casts his truth (over his servants);;" at 20 v. 90 we must understand the words فِي آلنَّارِ; to asperse, pelt with abuse (with acc. and بِ).

قَرَّ فِي aor. i. and a. To stand fast; remain quiet (with فِي), as at 33 v. 33, where قَرَنَ is for قَرَنْ 2nd pers. fem. plur. of the imperative, D. S. Gr. T. 1, p. 229. Note. This word is frequently spelt قَرَنْ, and is then to be derived in the usual way from the assimilated verb قَرَرْ q.v.; to be cool, applied to the eyes, thus at 20 v. 41 كَيْ تَقْرَعَ عَيْنَهَا literally, "So that her eye might be cool," i.e. "That she might rejoice;" so also at 19 v. 26 وَقَرَى عَيْنَا "And cool (or refresh) thyself," literally, "Be cool as to thine eye." قَرَازْ n.a. Stability, a fixed or secure place, repository, place of abode. قَرَّةُ عَيْنٍ Coolness; قُرْبَةُ عَيْنٍ "Delight,—literally, coolness—of the eye." قَارُورَةُ قَوارِيرْ (2nd declension) plur. of A glass bottle; at 27 v. 44 it must be translated "Slabs of glass;" 76 v. 16, "Glass bottles resembling silver," or it may be "Silver bottles resembling glass."—
أَفَرَّ IV. To confirm, to cause to rest or remain (with إِسْتَقْرَرْ—).
قَرَّ X. To remain firm (with acc. of place). مُسْتَقْرَرٌ part. act. That which remains firmly fixed or confirmed, abiding, lasting. مُسْتَقْرَرٌ part. pass. Firmly fixed or established; as a noun of place it means a fixed abode; and at 6 v. 66 "a fixed time;" at 6 v. 98 there is an ellipse, to complete the sense we must read

فَلَكُمْ مُسْتَقْرَبٌ ; the words may refer either to the loins of the Father, or a mansion upon earth.

قرأ aor. a. and o. To read, rehearse to (with acc. and على of pers.). قردة Period of a woman's monthly courses. قرآن The Korân, properly pronounced Kor-An.—أقرأ IV. To cause to read or rehearse.

قرب To make a night journey; and قرب aor. a. To approach, draw near to; 2 v. 183, "And do not go near (to transgress) them." قرابة Proximity; at 9 v. 100 it may be rendered "A means of drawing nigh." قرابة Plur. قربات Pious works which draw men nigh unto God. قريب comm. gend. Nigh, near, near at hand, either in place or time; ومن قريبا Shortly after; قريبا as an adverb, Lately. قريري for قريري (2nd declension) D. S. Gr. T. 1, pp. 110 and 402, Affinity, relationship; دُواؤ القرى A relation. قربان n.a. A sacrifice, or gift offered to God; see S. Mark chap. vii. v. 11; a familiar acquaintance, the Entourage of a prince; at 46 v. 27 it may perhaps be best translated "as a means of access to God;" the false Deities there mentioned being supposed to be on familiar terms with God, and therefore likely to act as intercessors with him. أقرب (2nd declension) comp. form, Closer, closest, nearer, nearest, more probable; at 16 v. 79 it means "In a shorter time," or "quicker." أقربون Kinsfolk, kindred, those most nearly related. مقربة Relationship.—قرب II. To set before (with acc. and إلى); to cause to draw nigh (with acc. and عند or إلى); to offer (a sacrifice); مقرب part. pass. One who is made or permitted to approach, honoured.—اقرب VIII. To draw near.

قرح aor. a. To wound. قرح n.a. A wound.

قرد aor. i. To collect. قردة plur. of قرد An ape.

قرش aor. i. and o. To cut off. قريش Name of a noble Arab tribe descended from Ishmael, of which Mohammad's grandfather was Prince.

قرص aor. i. To cut; to turn away from (with acc. of pers. or thing). قرض n.a. A loan, especially one which is payable at the option of the borrower, and hence called قرض حسن; according to some, however, the meaning of this expression is "a loan at good interest."—أقرض IV. To lend (with double acc.).

قرطاس quadrilateral, To hit the mark. قرطاس Plur. قراتيس (2nd declension) Paper.

قرع aor. o. To get the better of another in drawing lots, to strike. قارع Adversity, that which strikes; a name of the Day of Judgment.

قرف aor. i. To peel.—اقترف VIII. To acquire, gain. مفترف part. act. One who gains.

قرن for قررن fem. plur. imperat. of قرن q.v.

قرن aor. i. To join one thing to another. قرن n.a. A horn, a generation; Dual قرنان, oblique قرنين as دُواؤ القرنيين He of the two horns, Alexander the Great, see دو. Plur. قرون Plur. قرنا (2nd declension) An intimate companion.

قارون Korah, a proper name of foreign origin, and therefore of the 2nd declension, D. S. Gr. T. 1, p. 404.—قرن part. pass. II. f. Bound together.—مقرن part. act. IV. f. One who is able to do a thing (with ل of thing).—مفتتن part. act. VIII. f. One who is associated with another, or follows in procession.

قرى aor. i. To entertain a guest. قرية A city, town, village; Dual أقربتان The two cities Mecca and Et-Tâ-if; Plur. قرى.

قس *To think evil.* قسيس A Christian Priest.

قسرا *To compel any one to do a thing against his will.* قسورة Powerful, a lion.

قسط aor. i. *To swerve from justice;* also aor. i. and o. *To be just.* قسط n.a. Justice, equity; at 21 v. 48 we have an instance of the noun of action used as an adjective, and remaining in the singular, although qualifying a noun in the plural; D. S. Gr. T. 2, p. 280. قاسط part. act. One who acts unjustly or unrighteously. قسط (2nd declension) comp. form, More just.—**قسط** IV. To be just (with فی or إلی). مُقْسِط part. act. One who observes justice.

قسطاس A balance; this word is said to be of Greek origin.

قسّم aor. i. *To divide into parts;* to portion out (with acc. and بین). قسم An oath. قسمة A partition, a dividing, an apportionment. مَقْسُوم part. pass. *Divided,* distinct.—**قسّم** part. act. II. f. One who apportions.—**قسّم** III. To swear unto (with acc. of pers.).—**قسّم** IV. To swear (with acc. of oath and ب, or with a verb preceded by ل); at 7 v. 47 and elsewhere the substance of the oath immediately follows the verb, without the intervention of any particle, thus يَقْسِمُ الْمُجْرِمُونَ مَا لَيْشُوا 30 v. 54, "The wicked will swear (that) they have not tarried;" at 75 v. 1 the words يَأْقُسُمُ يأقسىم are generally rendered "Verily I swear," ي being held to be intensive; so also at 56 v. 74 and other passages; according to some however the words may mean "I will not swear;" the matter being too palpable to require the confirmation of an oath, see ي.—**قسّم** VI. To swear one to another (with ب).

—**قسّم** part. act. VIII. f. One who divides.—

—**قسّم** X. To draw lots or divine by means of headless arrows.

قسّا aor. o. To be hard. قسوة n.a. Hardness. قاسی for قاسی D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase للناسیة فُلُوبِم 39 v. 23 see D. S. Gr. T. 2, pp. 197 and 278; at the commencement of this verse there is a remarkable hiatus; Beidawee contents himself by saying "خبر من مخذوف" "The predicate of من is suppressed," but the sense may be gathered from the concluding portion; it may be supplied somewhat as follows: "Shall he then whose breast God hath opened, etc. (be like unto one whose heart is hardened?); Woe then unto those who are hard of heart;" D. S. Gr. T. 2, p. 475.

قسّر A cucumber. إفسعر IV. f. quadrilateral, To become rough or creep with terror—the skin—(with من).

قسّ aor. o. *To cut, lop, to follow, declare;* to narrate or relate, to make mention of (with acc. and على of pers.). قصص n.a. A narrative, story, history, the act of following; 18 v. 63, "Following their footsteps." تقصاص Retaliation.

قسّد aor. i. *To intend, to be moderate, steer a middle course.* قصد The right way, the middle path, "Le juste milieu." قلبي part. act. Easy or moderate (journey).—**قسّد** part. act. VIII. f. One who keeps to the right path, a man of good intentions; also one who halts between two opinions.

قسّر To be short; aor. o. To diminish, cut short, as prayers (with ون). قصور n.a. Plur. A palace, castle. قاصر part. act. One who keeps

in restraint. مَقْصُورٌ part. pass. Confined, kept at home (a woman).—مُقْصِرٌ part. act. II. f. One who cuts short (his hair).—أَفْصَرٌ IV. To desist.

قصَّ aor. i. *To dash in pieces (a ship).* قَاصِفٌ A heavy gale of wind.

قصَّ aor. i. To break in pieces, demolish utterly.

قصَا aor. o. *To be distant.* قَصِيٌّ Distant. أَقْصَى for أَقْصُو D. S. Gr. T. 1, p. 105, Fenn. قَصْوَى (2nd declension) comp. form, More remote, further; أَنْمَسِجْدَ أَلْأَقْصَى 17 v. 1, "The further mosque," the Holy House at Jerusalem, on the site of which now stands the mosque of El Akṣa.

قصَّ aor. o. *To bore.*—إِنْتَقَّ VII. To threaten to fall down.

قصَبَ aor. i. *To cut off.* قَصْبٌ n.a. Trefoil or clover.

قصَّى aor. i. To decree, create, accomplish, bring to an end, complete; to fulfil (as a term or vow); to determine (with acc. and مِنْ of pers.); to pass a sentence (with acc. and عَلَى of pers.); قَتَّى عَلَيْهِ 28 v. 14, "He slew him," or "made an end of him;" to command (with أَنْ); to make known or reveal (with acc. and إِلَى of pers.); to judge (with بِ); to judge between (with فِي بَيْنَ of persons and بِ or فِي). قَاعِضٌ part. act. One who decrees, determines, judges, etc.; يَا لَيْكَمَا كَانَتْ أَلْأَخِيَّةَ 69 v. 27, "Oh! would to God that it (death) had made an end of me." مَقْضِيٌّ part. pass. Decreed, D. S. Gr. T. 1, p. 330.

قطَّ aor. o. *To cut.* قَطْ A judge's sentence.

قطَّرَ aor. o. *To drop.* قَطْرٌ Molten brass. اِنْطَارٌ plur. of قَطْرٌ A side, a tract of earth or heaven. نَطْرَانٌ Liquid pitch.

قطعَ aor. a. To cut asunder, cut down (a tree), cut off; to pass or traverse as at 9 v. 122; تَعْطَلُونَ 29 v. 28, "Ye infest the highway," or "commit highway robbery;" at 22 v. 15 it is understood by some to mean "Let him hang himself," or "let him hang himself, and then cut (the rope);" the passage is rather obscure, but the idea seems to be, Let him resort to any means however extravagant. قَطْلَى A part; according to some the first watch of the night. قَطْلَعَ A part of the night, the darkness of the night towards morning; also plur. of قَطْلَعَةً A part or portion. قَاطِلَعَ part. act. One who decides, as at 27 v. 32. قَطْلُونَ part. pass. Cut off.—قطعَ II. To cut off, cut in pieces, divide, disperse separately; وَتَسْتَلِعُوا أَرْحَامَكُمْ 47 v. 24, "And would ye sever the ties of relationship?" to cut out (clothes), as at 22 v. 20.—قطعَ V. To be cut up into pieces, divided asunder; تَقْطَعَ 6 v. 94, "A schism has been made between you," or "ye have been cut off from one another;" For the impersonal use of verbs see D. S. Gr. T. 2, p. 245.

قطَّافَ aor. i. *To gather the vintage.* قَطْلُوفُ plur. of قَطْفَ A bunch of grapes.

قطْمَرٌ The thin skin which envelops a date-stone. قَدَّ aor. o. *To sit,* sit upon, sit still, remain quiet at home; it is sometimes used in a manner similar to those verbs which are styled by grammarians أَخْوَاتُ كَانَ and may then be rendered to become; instances occur at 17 vv. 23 and 31; D. S. Gr. T. 1, p. 121, note; to beset (with بِ), as at 7 v. 84; to set snares for (with لِ); thus at 7 v. 15, لَا تَعْدُنَ لَهُمْ صَرَاطَكَ لَمُسْتَقِيمٌ "Verily I will set snares—or lie."

ambush—for them (in) thy straight way ;” the word صِرَاطُكَ is here put in the accus. as being a ظرف or adverbial expression embodying the idea of place ; it stands for فِي or علىٰ صِرَاطُكَ D. S. Gr. T. 2, p. 393, note ; a similar passage is found at 9 v. 5. قَعْدٌ n.a. The act of sitting still, see دَقَعَدْ comm. gend. and number. Sitting. قَاعِدٌ Plur. قَعُودٌ part. act. One who sits still or remains at home ; Fem. Plur. قَوَاعِدٌ (2nd declension) Foundations, women who are past child-bearing. مَقْعَدٌ n.a. Plur. مَقَاعِدٌ (2nd declension) The act of sitting still or remaining at home, a seat or place of sitting down, a station, encampment, as at 3 v. 117.

قَرَّ aor. a. To descend.—مُنْقَرِّ part. act. VII. f. That which is torn up by the roots.

قَنَالٌ aor. i. and o. To return from a journey. أَقْنَالٌ plur. of قَنْلٌ A lock.

قَفَا aor. o. To follow.—قَفَى II. To cause to follow or succeed (with بِ of pers. and علىٰ).

قَلْ aor. i. To be few, to be little. قَلِيلٌ Few, little, small. أَقْلٌ (2nd declension) comp. form, Fewer, poorer.—قَنَلٌ II. To make few, cause to appear few, as at 8 v. 46.—أَقْلٌ IV. To bear, carry.

قَلَبٌ aor. i. To turn, return (with إِلَى). قَلَبٌ n.a. Plur. قُلُوبٌ A heart.—قَلَبٌ II. To cause to turn, turn upside down, upset ; 18 v. 40, “He turned his hands upside down,” or with the backs to his belly, a sign of grief; to turn about 24 v. 44, “God maketh the night and the day to take turns, or succeed each other in turns.”—

قَلَبٌ V. To be turned about, changed. قَلَبٌ n.a. The act of turning about, a vicissitude of fortune, whether good or bad ; at 16 v. 48 it

means employment in business, and at 26 v. 219 it may either be translated behaviour or going to and fro, or it may refer to the various postures assumed by the Moslems when at prayers. مُنْقَلِبٌ Time or place where any one is busily employed, as in journeying to and fro, etc.—إِنْتَلَبَ VII. To be turned about, troubled, to turn one's-self or return back (with or without إِلَى) ; to be overthrown or turned back, as at 3 v. 122 ; to be turned from the true faith, in which sense it may be taken at 2 v. 138, as well as in other places, where the words أَيْ مُنْقَلِبٌ عَلَى عَقِبَيْهِ يَنْقَلِبُونَ 26 v. 228, “What turn their affairs shall take,” meaning “what shall be their future state ;” Literally, “By what kind of a return they shall return (to God).”—مُنْقَلِبٌ part. act. One who returns. مُنْقَلِبٌ part. pass. That which is exchanged ; at 26 v. 228 it must be considered as a noun of time and place, D. S. Gr. T. 1, p. 305.

قَلَدٌ aor. i. To collect (water, etc.). قَلَادٌ (2nd declension) plur. of قَلَادَةٌ An ornament of the neck, wreath or garland. مَقَالِيدٌ (2nd declension) plur. of قَلَادَةٌ A key.

قَلَعٌ aor. a. To remove, extract.—أَقْلَعَ IV. To desist.

قَلَمٌ aor. i. To pare (the nails, etc.). قَلَمٌ Plur. قَلَمَ A pen ; a headless arrow used in casting lots.

قَلَى aor. i. To fry ; to hate. قَالٌ part. act. One who abhors (with لِ).

To raise the head and refuse to drink (a camel).

—مُنْقَعِسٌ part. pass. IV. f. One whose head is forced up so that he cannot see.

قَمَرٌ aor. o. and i. To game with dice ; and قَمَرٌ aor. a. To be white. قَمَرٌ n.a. The moon (especially from the 3rd to the 26th day).

قُمْص aor. i. and o. *To canter or bound.* **قُمْص** A shirt; Fr. *Chemise.*

قطر quadrilateral, *To tie up the neck of a leather bottle.* **قطریز** Calamitous (day).

قَعَ aor. a. *To goad (an elephant) on the head.*
مَقَامِعُ (2nd declension) plur. of **مَقْمَعٌ** A mace.

فُمْل *To be lousy.* **فُمْل** generic noun, Lice.

قَنْتَ aor. o. To be devout, obedient to God (with **جِ**).
قَانِتَ part. act. One who is obedient to God, devout, constant in prayer.

قُنْطَة To hinder; and **قُنْطَة** aor. a. To despair (with
وَمِنْ). **قُنْطَة** n.a. Despair. **قَانِطَة** part. act. One
who despairs.

فَطَر quadrilateral, *To leave the country and inhabit a town.* قَنَاطِيرُ Plur. (2nd declension) A talent, 1200 ounces of gold. قَنَاطِيرٌ part. pass. Counted by talents; the expression وَالْقَنَاطِيرُ آلْمَقْنَاطِيرَةُ 3 v. 12 is equivalent to "Heaps of talents."

تَسْأَلُ aor. a. *To beg*; and **مُتَسْأَلٌ** aor. a. *To be content*.
تَسْأَلُ part. act. One who asks humbly, also one
 who is content.—**مُتَسْأَلٌ** part. act. IV. f. One
 who lifts up the head.

قَنَوْا plur. of **قَنَّ** A cluster of dates.
aor. o. *To get, acquire.*

فَنِي aor. i. *To acquire.*—**IV.** To cause to acquire, to make contented.

أَفْهَمُ aor. a. *To overcome, oppress.* The Omnipotent, the Victorious God. **قَاهِرٌ** part. act. One who subdues (used with **فَوْقَ**); **الْقَاهِرُ**; The Conqueror, a name of God.

وَقَّى plur. imperat. of **قَوْا** q.v.

قَابَ nor. o. *To dig.* **قَابٌ** A space, distance.

نُورٌ plur. of **نُورٌ** aor. o. *To nourish.* نُورٌ part. act. IV. f. *Watchful, a guardian.*

فَوْسِينٌ aor. o. *To compare by measurement.* oblique dual of **فَوْسٌ** comm. gend. A bow.

قَاعٌ Plur. قَعْدَةً A level plain.

قال aor. o. To say, speak (with ل); instances not unfrequently occur where this word is altogether omitted; for example at 39 v. 4, where قالوا مَا نَعْبُدُهُمْ; and again at the commencement of the 15th verse of the 25th chapter, where we must understand يُقَالُ لَهُمْ; this ellipse is generally indicated by the conjunction أَنْ, D. S. Gr. T. 1, p. 568, and T. 2, p. 468; see also أَنْ قُولُ n.a. A saying, speech, that which is pronounced, a sentence, a word; Plur. أَشْوَاقٌ, Plur. of Plur. أَذَاوِيلٌ (2nd declension). قَيْلٌ A word, saying, pronouncing, speech, discourse, conversation; at 43 v. 88 if we read وَقَيْلٌ "And the saying (of the prophet)," it must be considered as the complement to the antecedent علم in the 85th verse. قَانِلٌ part. act. A speaker, see also قَالَ for قَالَ V. To fabricate falsely, counterfeit (with acc. and على of pers.).

aor. o. To stand, stand fast or firm, stand still, stand up—to prayer (with إلی and فی, or عَلَى of place); to come (with مِن of place); يَوْمَ ۝الْحِسَابُ 14 v. 42, “On the day when their account shall stand good, or when the reckoning shall come;” to stand before (with لِ); لِيَقُومُ ۝أَنَّاسٌ بِالْقِسْطِ 57 v. 25, “That men should be righteous in their dealings,” used also with لِ of pers., as at 4 v. 126. قَوْمٌ n.a. A people.

certain to come, as at 18 v. 34. قوام Right, equity. قيام plur. of قويم Standing upright, erect; قيام is also a noun of action, at 4 v. 4 it may be rendered a means of support, and at 5 v. 98 an asylum. قوام One who has a high standing, superior to, firm, upright, as 4 v. 134, "Observe strict integrity when bearing witness before God." آله يوم The Self-subsisting (God). القيمة The Resurrection. أقوم (2nd declension) comp. form, More or most right; at 17 v. 9 there is an ellipsis, the sentence if completed would stand thus يهدى لطريقه التي هي أقوم ألطريق; for the syntax of adjectives of this form see D. S. Gr. T. 2, p. 301 *et seq.*; أقوم قيام Lit. "More correct in pronunciation," or "more suitable for distinct pronunciation." مقام Time or place of standing, stationary abode; state or dignity, in which sense it may be applied at 55 v. 46, and elsewhere; it may also mean God's tribunal; 5 v. 106, "In their place."—تقويم n.a. II. f. Symmetry.—أقام IV. To cause to stand upright; to observe or continue in (with acc.), as أقام الصلاة 2 v. 172, "He is constant at prayer;" To set straight, institute or appoint (with acc. and ل); فلأنقيم لهم يوم القيمة وزنا 18 v. 105, "And we will allow them (their works) no weight on the day of resurrection." 65 وآتيموا الشهادة لـ v. 2, "And offer straightforward evidence be-

fore God." إقام for إقام D. S. Gr. T. 1, p. 294, n.a. The act of being constant (in prayer); 16 v. 82, "On the day of your halting, or pitching your tents." مقام and مقامة Time or place of abode, station; دار المقامات 35 v. 32, "The mansion of eternal abode." مقيم part. act. One who observes religious rites, constant, lasting, permanent; 15 v. 76, "And verily they serve to confirm men in the right way;" the construction of the passage is rather involved, but the meaning seems pretty clear; المقيمين الصورة "Those who are constant in prayer;" for the construction see D. S. Gr. T. 2, p. 183.

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X. To act uprightly (with إلى of pers.); walk uprightly in the paths of religion (with على). مستقيم part. act. Right, righteous, upright, well constituted.

قوى To excel in strength; and قوى aor. a. To be strong. قوية Plur. Power, strength, vigour, resolution, firmness, force, determination to observe a law. قوى Strong, powerful.—مقيمه for مقيم part. act. IV. f. One who inhabits a desert.

فَصَق aor. i. To break the shell (a chicken).—II. To prepare or destine for any one (with acc. and ل of pers.).

قائ aor. i. To take a siesta at noon. قائل part. act. One who sleeps at mid-day. مقيمه Place of repose at noon.

nouns, and to other particles, and meaning as, like ; it is considered as a preposition, and governs nouns in the genitive ; when prefixed to the noun مُثْلٌ the latter is redundant ; Example, كَمَثْلٍ حَبَّةٌ 2 v. 263, " Like the resemblance of a grain," D. S. Gr. T. 1, p. 473. كَشْ fem. A cup ; no verbal root.

كَاتِبٌ How many (with من) ; this word is regarded by grammarians as an indeclinable noun ; D. S. Gr. T. 1, p. 454.

كَبَّ aor. o. To invert, throw face downwards (with مُكَبَّ part. act. IV. f. Grovelling (with على of face).

كَبَّت aor. i. To throw prostrate, expose to ignominy.

كَبَد aor. i. and o. To injure any one in the liver.

كَبَدٌ Trouble, misery.

كَبَر aor. o. To be older than another ; كَبِيرٌ aor. a. To be aged ; and كَبَر aor. o. To be great ; to be a weighty or grievous matter (with على or مند of pers.) ; كَبِيرٌ 40 v. 37, " It is grievously odious ; " the subject of the verb is here said to be ذِيلَكَ آلِحَادَى meaning كَذِيلَكَ

؛ مُثْلٌ ذِيلَكَ آلِحَادَى 18 v. 4, " How odious a word ; "

كَبِيرٌ is here used as a verb of blame, D. S.

Gr. T. 2, p. 225, note ; خَلَقَا مِمَّا يَكْبِرُ فِي صَدْرِكُمْ 17 v. 53, " Created matter of that kind which

in your opinions it is most hard (to raise to life) ; " To attain majority. كَبِيرٌ Greatness, pride ;

وَالَّذِي تَوَلَّ كَبْرَةً 24 v. 11, " He who hath taken in hand to magnify it." كَبِيرٌ n.a.

of كَبِيرٌ Old age. كَبِيرٌ Plur. كَبِيرٌ (2nd declension) Great, grand, large, aged, grievous ;

إِنَّمَا لَكَبِيرُكُمْ 20 v. 74, " Verily he is your chief, or your master ; " كَبِيرُهُمْ " The biggest or the

eldest of them." كَبِيرُهُمْ (2nd declension) plur.

of كَبِيرَةٌ A grievous sin. كَبَّارٌ Of great magnitude. أَكَبِيرٌ Plur. أَكَبِيرٌ (2nd declension) comp. form, Greater, more grievous, etc., greatest ; Fem. كَبِيرَى (2nd declension), Fem. Plur. كَبِيرٌ ; إِنَّمَا لَأَخْدَى آلَكَبِيرٍ 74 v. 38, " Verily it is one of the greatest (calamities) ; " آلَلَبَلَيَا plur. of بَلَيَّةٌ being understood. كَبِيرَى (2nd declension) Greatness, glory. II. To magnify (God) by saying كَبِيرٌ n.a. The act of magnifying God by saying كَبِيرٌ. IV. كَبِيرٌ—أَلَّهُ أَكَبِيرٌ To extol. مُكَبِّرٌ part. act. One who is haughty and arrogant. آلَمُكَبِّرٍ The Self-exalting, a name of God. إِسْكَبِرٌ—X. To be puffed up with pride, to behave with insolence (with في of place) ; at 38 v. 76 آلَاسْكَبِرٍ is for إِسْكَبِرٌ is for أَسْكَبِرٌ D. S. Gr. T. 1, p. 71 ; to reject with insolence (with عن). إِسْكَبَارٌ n.a. Arrogance. مُسْكَبِرٌ part. act. One who is proud and haughty.

كَبَّ كَبَّ To throw down headlong (with في), rt. q.v.

كَتَبَ aor. o. To write, write down, transcribe ; to prescribe, command, ordain or decree in writing (with acc. and ل or على of pers. and also with أَنْ) ; Ex. وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ 5 v. 49, " And we wrote for them therein a command that, etc. ; " to inscribe (with acc. and في) ; at 52 v. 41, and 68 v. 47 the sense requires that we understand the words "from the preserved table of God's decrees." كَاتِبٌ part. act. A writer or scribe. كِتَابٌ n.a. Plur. كَتَبٌ A book, writing, Scripture, written revelation, decree, letter ; at 2 v. 236 it may be translated "the prescribed period ; " كِتَابٌ مُسَيْنٌ is a name given to the preserved tablet of God's decrees,

from which the Korân is said to have been copied; these words are generally found without the definite article, in order to enhance by a certain vagueness our ideas of its magnificence—"Omne ignotum pro magnifico!" **الْكِتَابُ** The Holy Scriptures, the Korân, also the book in which a record is kept of all men's actions, and an extract from which, each one shall have placed in his hand at the last day, 17 v. 14; **أَهْلُ الْكِتَابِ** The Jews and Christians. **مَكْتُوبٌ** for **كِتَابِيَّةٍ** part. pass. Written down.—**كَاتِبٌ** III. To give a slave a contract of freedom on payment of a certain sum (with acc.).—**إِكْتَسَبَ** VIII. To cause to be written.

كَتَمٌ aor. o. To conceal, hide (with double acc.); to keep back (evidence).

كَتَبَ aor. o. and i. To collect into one place. **كَيْبَ** A heap of sand.

كَثَرَ To be superior to in point of numbers; and **كَثُرَةً** aor. o. To be much, many, numerous. **كَثُرَةً** Multitude, abundance. **كَوْثُرٌ** Abundance, and especially of good things; name of a river in Paradise; this word is variously expounded. **كَثِيرٌ** Much, many, numerous. **(أَكْثَرُ)** (2nd declension) comp. form, More, most, more abundant, the greater number.—**كَثَرَ** II. To multiply.—**أَكْثَرَ** IV. To multiply, as **فَاقْتَرَتْ** 11 v. 34, "And thou hast multiplied disputes with us."—**نَكَاثَرٌ** n.a. VI. f. The act of multiplying.—**إِسْتَكَاثَرَ** X. To wish for much, make great use of (with **مِنْ** of thing).

كَدَحٌ aor. a. To study or labour after anything. **كَدَحٌ** n.a. The act of labouring after anything. **كَاوِحٌ** part. act. One who labours after (with **إِلَى**).

كَدْرٌ aor. o. *To be muddy.*—**إِنْكَدْرَ** VII. To shoot downwards (the stars).

كَدَّا aor. a. (apparently for **كَدَّا**) *To be hard*; and **كَدَى** aor. i. *To be niggardly.*—**أَكْدَى** IV. To be niggardly.

كَذَبَ aor. i. To lie, lie to, falsely invent (with acc.); to tell lies about or against (with **عَلَى**). **كَذِبُوا** pass. "They were the victims of falsehood." **كَذِبٌ** n.a. A lie; used also as an adjective, lying, false, as **بِدَمٍ كَذِبٍ** 12 v. 18, "With false blood," D. S. Gr. T. 2, p. 280. **كَافِبٌ** part. act. Lying, a liar; at 56 v. 2 agrees with **نَكَسٌ** understood. One given to lying, a great liar. **كَذَابٌ** n.a. A falsehood.

غَيْرُ مَكْذُوبٍ part. pass. *Belied*; **مَكْذُوبٌ** Infallible.—**كَذَبٌ** II. To accuse of falsehood or imposture, falsely deny (with acc. or with **بِ**); frequently used without any object being expressed; thus at 6 v. 149 where we may understand **آمِلُشَ** as the complement of the verb, D. S. Gr. T. 2, p. 454; for **بِمَا كَذَبُونِ** 23 v. 26, "In respect of their having accused me of falsehood," D. S. Gr. T. 2, p. 497; At chapter 55 the word **نَكَذِبَانِ** "Do ye both falsely deny," which occurs so frequently, is addressed to men and genii, the two species of rational beings who are mentioned in the 13th and 14th verses. **نَكَذِيبٌ** n.a. The act of imputing falsehood. **مُكَذِّبٌ** part. act. One who falsely denies, or accuses of falsehood or imposture.

كَرٌ aor. a. *To return.* **كَرَةً** A return, a turn of luck; **كَرْتَينِ** 67 v. 4, Two other times, twice again. **كَرَبَ** To twist a rope, grieve. **كَرْبٌ** n.a. Grief, distress.

كُرس *A shed or stable for goats; no verbal root.*

كُرسي *A throne.*

كَرم aor. o. *To be superior to another in generosity.*

كَرام Plur. **كَرَام** Honourable, noble, generous, kind, beneficent, gracious, munificent, agreeable, as at 56 v. 43; **كَرَاما** 25 v. 72, "Courteously." **أَكْرَم** (2nd declension) comp. form, Most beneficent, most honourable.—**كَرَم** II. To honour. **مُكَرِّم** part. pass. Honoured.—**أَكْرَم** IV.

To honour, make honourable. **إِكْرَام** n.a.

Honour. **مُكَرِّم** part. act. One who honours.

مُكَرِّم part. pass. Honoured.

كَرْهَة aor. a. *To detest, dislike, be averse from (with acc.).* **كَرْهَة** and **كَرْهَة** ns.a. Repugnance, a trouble, something disagreeable; **كَرْهَا** Against one's will; **كَرْهَا** 46 v. 14, "With pain and grief." **كَارِهٌ** part. act. One who dislikes or is averse from anything. **مُكَرِّهٌ** part. pass. Abominated, hateful.—**كَرَهَة** II. To render hateful (with acc. and **إِلَى** of. pers.).—**أَكْرَهَ** IV. To compel one to do a thing against his will (with acc. of pers. and **عَلَى** of thing, also with acc. of pers. and **حَتَّى**). **إِكْرَاهٌ** n.a. Compulsion.

كَسَبَ aor. i. *To gain, acquire, seek after, gather (riches); in the Korân it is frequently used in reference to the provision which a man has laid up against a future life, be it good or bad; in this sense it may often be translated to do or commit;* 2 v. 225, *Lit.* "What your hearts have gained," meaning "what your hearts have assented to."—**إِكْسَبَ** VIII. To seek after, seek to gain; there seems to be but little difference in the Korân between the 1st and the 8th forms; the latter like **كَسَبَ** may occasionally require to be rendered to deserve; 33 v. **بَعْيِرْ مَا إِكْسَبُوا**

58, "Without their having been guilty of anything to deserve such treatment."

كَسَادَ aor. o. *To fail in finding customers.* **نَاسَادَ** n.a.

A want of purchasers; the act of remaining unsold.

كَسَفَ aor. i. *To cut up (cloth).* **كَسْفٌ** A segment, a piece cut off. **كَسَفَ** plur. of **كَسْفَةٌ** A piece or segment; **كَسَفًا** adverbially, In pieces.

كَسَلَ aor. a. *To be lazy.* **كَسَلَانَ** plur. of **كَسَلَى** Lazy, sluggish.

كَسْوَةٌ **كَسَّا** aor. o. *To clothe (with double acc.).* Clothing.

كَشَطَ To remove, take off—a cover.

كَشَفَ aor. i. *To uncover, lay bare, remove, take off (with acc. and **عَنْ** ساقٍ; **عَنْ** يُكَشَّفُ عَنْ ساقٍ;* 68 v. 42, "On a certain day a leg shall be made bare;" a phrase expressive of very great calamity; it is left vague and indeterminate to increase the feeling of awe; the idea is taken from a woman who tucks up her garments in flight. **كَشَفٌ** n.a. The act of removing, etc. **كَاشِفٌ** part. act. One who removes, takes off, or reveals; at 58 v. 58 **كَاشِفَةٌ** agrees with **كَسَفَ**, and **كَاشِفَاتٌ** at 39 v. 39 with **أَكْسَفْتُمْ** understood.

كَظَمَ aor. i. *To abstain from chewing the cud (a camel).* **كَاظِمٌ** part. act. One who restrains, obstructs or chokes. **كَظِيمٌ** Grieving inwardly and in silence. **مَكَظُومٌ** part. pass. Oppressed with silent sorrow.

كَعْبَ aor. o. and i. *To have swelling breasts (a girl).* **كَعْبَ** dual of **كَعْبٌ** The ankle-joint. **كَعْبَانَ** A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. **كَوَاعِبُ** (2nd declension) plur. of **كَعَبَ** part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كـفـ aor. o. *To hem a garment, to withhold, restrain, keep back (with acc. and عن).* كـفـ n.a. fem. A hand. كـافـة The whole; Altogether, wholly, entirely, universally; قـاتـلـوا آـلـمـشـرـكـينـ 9 v. 36, "War with the idolaters throughout the whole of them."

كـفـا aor. a. *To turn back (transitive).* كـفـوـة Like, equal.

كـفـتـ aor. i. *To gather together.* كـفـاثـ A place where things are gathered together.

كـفـرـ aor. i. *To cover; aor. o. To deny—the Grace or the existence of God,—to be ungrateful, impious or an unbeliever, to disbelieve (with بـ).* كـفـورـ ns.a. Infidelity, disbelief, ingratitude. كـفـارـ n.a. Denial. كـافـرـ part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals كـفـارـ كـافـرـونـ and كـفـارـ at 57 v. 19 may be translated "Husbandmen," as those who cover over the seed; Fem. Plur. كـافـرـ (2nd declension). كـفـارـ كـفـورـ An ungrateful, disbelieving person. كـفـارـةـ Very ungrateful or unbelieving. كـفـارـةـ An atonement, an expiation, or that which is given as an expiation. كـافـورـ Camphor.— كـفـرـ II. To cover over, expiate (with acc. of crime, and عن of pers.).— أـكـفـرـ IV. To make one an unbeliever.

كـفـلـ aor. o. *To nourish, take care of, bring up for another (with acc. and لـ).* كـفـلـ A portion, a like part; دـوـالـكـفـلـ Dhūl-kefl, a name assigned by commentators to a variety of individuals, as Elijah, Joshua, Zachariah, etc. According to some the name was given to Elijah on account of his long-continued fasting, that being one of the meanings of the verb كـفـلـ; or because he is said to have maintained

a number of his countrymen who fled to him for protection; a tradition probably founded upon the story of Obadiah in the Old Testament. كـفـيلـ A sponsor, surety, bail. II. same as أـكـفـلـ.— كـفـلـ IV. To make one answerable, as أـكـفـلـسـهـا 38 v. 22, "Make me responsible for her, or commit her into my care." كـفـىـ aor. i. To be enough, to suffice; as كـفـىـ بـالـلـهـ شـهـيدـاـ 13 v. 43, "God is sufficient as a witness," see بـ; for the substitution of the preposition and genitive for the nominative case, see D. S. Gr. T. 2, p. 55; كـفـىـ is also used with وـكـفـىـ اللـهـ آـلـمـوـمـنـ 33 v. 25, "And God was a sufficient (protector) to the true believers in battle;" similar instances are found at 2 v. 131 and 15 v. 95; another usage is with بـ and أنـ, thus أـوـلـمـ يـكـفـىـ 41 v. 53, "Is it not enough that thy Lord is, etc.;" or with acc. and أنـ, as أـلـنـ يـكـفـىـمـ 3 v. 120, "Is it not enough for you that, etc." كـافـيـ for كـافـ part. act. One who is sufficient for; 39 v. 37, "Is not God a sufficient (protector of) his servant?" for the construction see D. S. Gr. T. 2, p. 182.

كـلـ aor. i. *To be weary.* كـلـ n.a. A heavy burthen, also a domestic servant who is maintained by his master. لـ By no means; known by grammarians as a particle of reprimand or repulsion, in the latter sense it may be rendered "Out upon him or them," and although by some it has been interpreted occasionally to mean certainly or assuredly, others have in these instances supposed an ellipse; D. S. Gr. T. 1, p. 534, note. كـلـ a noun substantive meaning totality or universality; it is always

used with a complement either expressed or understood, D. S. Gr. T. 2, p. 145, and is then to be translated All, the whole, each, every one; when the complement is understood it takes the tanween and governs alike the sing. and plur., thus ١٣ v. 2, "Each (one) runs to an appointed goal;" again ٨ v. 56, "And they were all (of them) unrighteous." As often as, how often soever; for its employment with the Preterite see D. S. Gr. T. 1, p. 185, and with the Aorist T. 2, p. 33. كَلْمَة masc. and كَلْمَات fem. Both, each of the two; these words are never used without a determinate complement, as ١٧ v. 24, "Both of them;" and ١٨ v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. كَلَّة Kindred, a distant relative.

كَلَّ aor. a. To keep safe.

كَلَّت aor. o. To sew a leathern thong into a bag; and aor. i. To imitate the barking of dogs. كَلَّب A dog.—مُكَلِّب One who trains dogs or other animals to hunt. N.B. The verb is not found in the ii. f.

كَلَّح aor. a. To put on a sour or austere look. كالج part. act. One who grins and shows his teeth.

كَلَّف aor. a. To be engrossed by an object.—كَلَّف II. To compel a person to do anything difficult, or above his strength (with double acc.); In the Korân we invariably find this verb used with ي and أى; at ٤ v. ٨٦, if we read يكَلَّف نَفْسٌ as the nominative, "No soul shall be compelled (to fight) except thine own soul," but there are other readings.—مُكَلِّف part. act. V. f. A troublesome meddler, or a specious pretender.

كَلَّم aor. i. To wound. كَلَّام A word; بِكَلَّام ٧ v. 141, "By my speaking to thee." كَلَّمة Plur. كَلَّمة أَعْدَاب and كَلَّم A word, a decree; ٣٩ v. ٢٠, "The sentence of punishment;" at ٣ v. ٥٧ the words إِلَى كَلَّمَة سَوَاء may be translated "To a like or equal determination;" The Word of God, Jesus Christ, who is said by the Moslems to be so named, because he was conceived from the word of God alone without Father; at ٣٥ v. ١١ and elsewhere كَلَّم is used in the sing. as though it were a collective noun, thus إِلَيْهِ يَصْعَدُ كَلَّمَة طَيِّبٍ "To him ascends the good word."—كَلَّم II. To speak to or with (with acc.). تَكَلِّم n.a. The act of speaking to.—تَكَلَّم V. To utter a word, speak of (with ب).

كَلَّى imperat. fem. of كَلَّ q.v.

كَم interrogative conjunctive particle, How much, how many, followed by مِن with the genitive; How long a time, followed by the verb, or the verb and the acc. as عَدَد سِينِين . . . ٢٣ v. ١١٤, "What number of years have ye remained?"

كَم affixed masc. pronoun of the 2nd pers. plur. You, your; Dual كَمَا. Note. Each of the Arab pronouns is considered an indeclinable noun; D. S. Gr. T. 1, p. 455.

كَم aor. o. To cover. أَكْمَام plur. of كَم The sheath or spathe in which the flowers of the Date-Palm are enveloped, a bud.

كَم aor. o. To be whole, perfect. كَامِل part. act. Whole, complete.—أَكْمَل IV. To perfect (with acc. of thing and ل of pers.); to fulfil, complete.

كَم aor. a. To be blind from birth. أَكْمَة (2nd declension) D. S. Gr. T. 1, p. 403, Blind from birth.

كَنْ To cover. أَكْنَى and أَكِنَّةُ plur. of كَنْ A covering of any kind, as a veil, shelter, etc. أَكِنَّةُ is also the plur. of كِنَانٌ Idem. مَكْنُونٌ part. pass. Covered over, hidden, close kept.—أَكْنَى IV. To hide (with acc. and فِي).

كَنَدْ To cut, to be ungrateful. كَنُودْ n.a. comm. gender, Ungrateful.

كَنَزْ aor. i. To bury (a treasure) beneath the earth; to treasure up (with acc. and لِ). كَنْزْ n.a. Plur. كُنُوزْ A treasure.

كَنَسْ aor. i. To lie in a covert (a deer). كَانِسْ part. act. That which hides itself; Plur. كُنُسْ A name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays.

كَبَقْ A cave, cavern; no verbal root.

كَهْلَ To be of mature age, from 30 to 50. كَهْلَ One of full age, from 30 to 50 years old.

كَهَنَ aor. a. and o. To prophesy, to be a soothsayer. كَاهِنْ part. act. A soothsayer.

هَيْهَاءُ see هَاءُ كَهِيْسَهُ for هَاءُ.

كَيْعَصْ Initial letters of the 19th chapter, see آتٍ.

كَعَبْ plur. of كَاعِبْ كَوَاعِبْ

كَابْ aor. o. To drink out of a goblet. كُوبْ Plur. أَكْوابْ A goblet without spout or handle, a cup.

كَادْ for كِدَتْ aor. a.; كِدَتْ or كِدَتْ 2nd pers. sing. pret. for كَوَدَتْ; D. S. Gr. T. 1, p. 242, To impede; to be just on the point of, to want but little of, as يَكَادُ آمَرِقٌ يَخْطُفُ أَبْصَارَهُمْ 2 v. 19, "The lightning all but took away their sight;" when used with a negative, the negation applies to the verb which follows كَادَ, thus

وَمَا يَكَادُ يَعْلَمُونَ 2 v. 66, "And they wanted but little of not doing it;" ولا يَكَادُ يُبَيِّنُ 43 v. 52, Lit. "And he wants but little of not articulat-

ing," or "he can hardly articulate clearly;" D. S. Gr. T. 2, p. 213.

كَارْ aor. o. To twist up a turban.—كُورَ II. To cause to intertwine, or make one thing lap over another (with acc. and عَلَى); this seems to be the literal meaning of the word at 39 v. 7; at 81 v. 1 it may be translated "It is folded up," as a garment that is laid away; a parallel passage is found in St. Paul's Epistle to the Hebrews ch. 1 v. 12, where the Apostle in translating the 102nd Psalm uses the word ἐπίκλεισις, "Thou shalt roll or fold them up." تَكُوِيرْ n.a. The act of folding up.

كَوْكَبْ To shine brilliantly (iron). Plur. كَوَاكِبْ (2nd declension) A star.

كَانَ aor. o. To be, become, happen, exist; for its influence on the formation of various tenses see D. S. Gr. T. 1, p. 160 *et seq.* كَانَ governs its attribute in the acc., Ex. كَانَ آلَّا نَاسٌ أُمَّةٌ وَاحِدَةٌ 2 v. 209, "Mankind were one people or sect;" with the preposition لِ it signifies to have, *michi est*, possess; 3 v. 11, "Ye have already had a miracle;" to have in one's power, as مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا 2 v. 108, "They cannot enter them;" also to be fit and proper, as مَا كَانَ لِبَشَرٍ أَنْ 3 v. 73, "It is not fitting for a man that;" كُنْ 3rd pers. plur. fem. pret. for كَنْنَ يَكُنْ etc. aorist conditional; تَكُنْ, تَكَنْ, تَكَنْ, and تَكْ for وَلَيَكُونَا 12 v. 32 for وَلَيَكُونَ energetic form of aorist, "And verily he shall be." مَكَانُمْ A place; مَكَانَمْ 10 v. 29, "(Remain in) your places;" Beidawee explains the acc. in this place by an ellipse of the verb إِلْزَمُوا "Remain in," which governs the acc.; another explanation is given by De Sacy, Gr. T. 1, p. 502. مَكَانَةً A place, pur-

pose, intention; عَلَى مَكَانِتُكُمْ 6 v. 135, "According to your ability."—**X.** To humiliate one's-self; أَسْتَكَانُوا 3 v. 140 is thought by some to be the viii. f. of سَكَنَ q.v. and with the above meaning, the ل being due to a poetic license known as إِشْبَاعٌ or Saturation; D. S. Gr. T. 2, p. 497.

كُوَى aor. i. To cauterize.

So that. كَيْلاً Lest. So that not; particles governing the subjunctive, D. S. Gr. T. 1, p. 202.

كَادَ aor. i. To contrive a stratagem for (with ل of pers.); to plot against (with acc. of pers. or

with كَيْدُونِي 7 v. 194, "Devise a plot against me," D. S. Gr. T. 2, p. 497. For كَدَث 17 v. 76 and 37 v. 54 see for كَوَدَ كَيْدَ n.a. A plot, stratagem, fraud, trick, cunning, contrivance. مَكَيْدَ part. pass. Plotted against.

كَافَ aor. i. To cut. كَيْفَ How? in what way? D. S. Gr. T. 1, pp. 185 and 205, and T. 2, p. 33.

كَارَ aor. i. To measure, measure out to any one (with acc. of pers.). كَيْلَ بَعْيرٌ 12 v. 65, "A camel's load." وَكَيْلَ الْإِنْجَالَ The vessel in which things are measured.—**VIII.** To receive by measure from (with عَلَى of pers.).

ل

أَلْ a prefixed affirmative particle, Verily, surely, certainly; when prefixed to the article ال the latter loses its ل, thus إِنَّ لِلَّهِ حُقْقُ لَا حُقْقُ for وَإِنَّ لِلَّهِ حُقْقُ 2 v. 144, "Verily it is the truth." For the divers applications of ل and the names it bears in consequence see D. S. Gr. T. 1, p. 504, see also ل.

لِ a prefixed preposition which denotes both the genitive and dative cases, meaning To, for, unto, on account of, in order to, belonging to, see كان; As عَلَى expresses the condition of a debtor, so does ل that of a creditor, thus لِي عَلَيْهِ He owes me; thus also فَلَمَّا سَلَفَ 2 v. 276, "What is past shall be credited to him," i.e. he shall be pardoned; لِي يُغْفَرُ، see 8. v. 39; when prefixed to the aorist conditional it gives it the force of an Imperative, as وَعَلَيْهِ فَلَمَّا تَرَكَ 12 v. 67, "And on him let those who

trust repose their confidence." Note. When immediately following ل فَ is generally written with a jezm ل, and with a fatḥا ل when preceding any of the affixed pronouns, as لَكَنْ لَكَنْ لَهُ etc., the affix of the first person singular is an exception to this rule, لِي being written with a kesra; Like ل when preceding the article ال it causes the latter to drop its ل, as لِلَّهِ لِلرَّبِّ "To the Lord;" It is frequently used as a conjunction with an ellipse of أَنْ and then means so that, in order that; D. S. Gr. T. 1, p. 477.

أَنْ Not, no; when followed by the aorist conditional it serves as a negative Imperative, thus لَا تُواحِدُنَا 2 v. 286, "Do not punish us;" When used to deny the existence of a thing (equivalent to لَيْسَ) it generally governs the accus. which then loses its tanween, as in the

words لَّا إِلَهَ إِلَّا اللَّهُ "There is no Deity but God;" for the exceptions to this rule see D. S. Gr. T. 2, p. 63 *et seq.*; لـ is sometimes redundant or pleonastic; see 35 v. 20; so also when commencing a form of oath; Examples of this occur at 56 v. 74 and at 75 vv. 1 and 2, where the words لـ أَنْبَسْ must be translated "I swear;" on the other hand an ellipse of the negative is to be observed at 12 v. 85, see فـ and لـ for أَلَّا; D. S. Gr. T. 1, pp. 167 and 516, also T. 2, pp. 413, 482, 490, and 563. وـ Neither, nor.

حـنـكـ see لـ حـنـكـ

عـيـشـ see لـ عـيـشـ

أـلـاـتـ To send; this verb is not found in the primitive form. مـلـكـ spelt also مـلـكـ. Plur. مـلـكـاتـ. An angel, see also مـلـكـ.

لـلـلـلـ To glitter, shine. نـوـلـوـ generic noun, Pearls, large pearls.

لـبـ aor. o. To remain in a place. أـلـبـاـتـ plur. of بـ The heart, understanding, intellect.

لـبـ aor. a. To delay, tarry, sojourn (with في or with أـنـ of following verb). أـلـبـ part. act. One who tarries.— تـلـبـثـ V. To tarry, remain in a place (with بـ).

لـبـ aor. o. To remain in a place. مـلـبـ Much (wealth). لـبـ plur. of لـبـةـ That which is close packed like a lion's mane, and hence A dense crowd.

لـبـ aor. i. To cover, cloak, obscure (with acc. and بـ); to mystify (with double acc.); to render a thing obscure and confused to another (with acc. of thing and على of pers.); this appears to be the true meaning of the word at 6 v. 9, وـلـبـسـاـ عـلـيـهـمـ مـا يـلـبـسـونـ "And we would certainly have obscured for them that which they themselves rendered obscure or confused," viz. The

Angelic Glory, or the Heavenly Mission. لـبـسـ n.a. Confusion. لـبـسـ aor. a. To wear, put on, be clothed in. لـبـاسـ A garment, clothing; 16 v. 113, "The extreme of hunger;" a hunger which closes them in on every side like a vesture. لـبـوسـ A coat of mail.

لـبـينـ aor. i. and o. To eat much; and لـبـينـ To abound in milk. لـبـنـ n.a. Milk.

لـجـعـ aor. a. and i. To be obstinately litigious, to persist obstinately (with في). لـجـعـ A great body of water. لـجـعـ Vast and deep (sea).

لـجـعـ aor. a. To flee to. مـلـجـأـ n.a. A place of refuge.

لـجـدـ aor. a. To make a receptacle for a corpse in the side of a tomb.— أـلـجـدـ IV. To deviate from that which is lawful and right, to put to a perverted use, act profanely towards (with في); at 16 v. 105 it may be rendered "They wickedly incline towards" (with إلى). أـلـجـادـ n.a. Profanity.— مـلـجـدـ noun of place VIII. f. A place of refuge; D. S. Gr. T. 1, p. 305.

لـجـفـ aor. a. To cover with a cloak.— لـجـافـ n.a. IV. f. Importance.

لـعـقـ aor. a. To overtake, reach, attain unto (with في). أـلـعـقـ IV. To join to or unite with another (with acc. and بـ of pers.).

لـحـمـ aor. o. To establish firmly; and aor. a. To feed with flesh. لـحـومـ n.a. Plur. لـحـومـ Flesh.

لـحـنـ aor. a. To incline towards any one. لـحـنـ n.a. A vicious pronunciation.

لـجـيـ aor. a. D. S. Gr. T. 1, p. 250, To bark a tree. لـجـيـةـ The beard.

لـدـ aor. o. To hold an altercation with any one. لـدـ plur. of لـدـ for أـلـدـ (2nd declension) Very contentious, fond of quarrelling.

لَدْنَ *To be soft and tender.* لَدْنَ although properly a noun, is always employed as a preposition, At, near, with; مِنْ لَدْنَ From before, from the presence of, from; D. S. Gr. T. 2, p. 154. **لَدَى** Prepositions said by De Sacy to be only different forms of لَدْنَ q.v.; their meaning is the same, but whereas لَدْنَ in the Korân is always found preceded by وَنْ, with لَدَى and لَدَى this is not the case.

لَذْ aor. a. To find agreeable, take pleasure in. لَذَّة Pleasure, delight.

لَزَبْ aor. o. *To stick closely.* لَزَبْ part. act. Adhesive.

لَزِمْ aor. a. *To be assiduous, stick close to.* لَزَامْ n.a. III. f. Death, the day of Judgment, as ensuing of necessity; at 20 v. 129, and at 25 v. 77, we have instances of the noun of action used adjectively لَزِيْماً for لَزَاماً, D. S. Gr. T. 2, p. 280; It may also be translated an abiding punishment.—IV. To affix firmly (with double acc.); to compel one to do a thing, as أَنْلَزْمُكُمْهَا 11 v. 30, "Do we compel you to (accept) it?"

لَسَنْ aor. o. *To seize one by the tongue.* لَسَانْ comm. gend. Plur. أَلْسِنَة A tongue, language, speech; 19 v. 51, *Lit.* "A lofty tongue of truth," i.e. "High and truthful praise;" a similar expression is found at 26 v. 84.

لَطَقْ aor. o. *To draw near; and لَطَقْ aor. o. To be thin, fine.* لَطِيفْ Gracious, kind, sharp-sighted, acute, one who understands mysteries; آللَطِيفْ A name of God.—**لَطَقْ** V. To act with courtesy and gentleness; at 18 v. 18 it would seem to mean With cleverness, see لَطِيفْ.

لَظَى aor. a. *To blaze.* لَظَى fem. (2nd declension)

Hell-fire; This word appears to be of the second declension as being a proper name and of the feminine gender, otherwise the ئِ being radical it would have been written لَظَى, indeed the noun of action of the verb is so written, see D. S. Gr. T. 1, p. 404; or it may be, that coming at the end of a verse at 70 v. 15 it is put by poetic license for لَظَى.—لَظَى V. To blaze fiercely.

لَعَبْ aor. a. *To slaver, as an infant;* and لَعِبْ aor. a. To play, sport, trifle (with فِي). لَعِبْ n.a. Playing, play, sport. لَعِبْ part. act. Sporting, one who jests.

لَعْلَى Perhaps, one of those particles which are said by grammarians to resemble verbs; like أَنْ it governs the noun following in the accus.; it is frequently used with the affixed pronouns, as لَعْلَكْ Perhaps I, perhaps thou, etc.

عَلَى see لَعْلَى

لَعْنَ aor. a. *To drive away, curse.* لَعْنْ n.a. and لَعْنَةً A curse. لَاعْنَ part. act. One who curses. مَلْعُونَ part. pass. Accursed.

عَنْتَ see لَعْنَتْ

لَفَوْبْ aor. a. and o. *To be greatly fatigued.* لَفَوْبْ n.a. Weariness.

لَفَّا aor. o. *To speak;* and لَغَى aor. a. *To use vain words.* لَغُورْ n.a. Vain discourse, a trifling word or inconsiderate language. لَغْيَةً Vain or obscene (discourse).

لَفْكْ aor. o. *To be thick and entangled (trees).* لَفَّا Trees thickly planted and with interlacing boughs. لَفِيفْ A mingled crowd.—**لَفْكْ** VIII. To be joined—one thing to another (with بِ).

لَفَتْ aor. i. *To bend, turn aside (with acc. and بِ).* لَفَتْ VIII. To turn or look (back).

لُقِّح aor. a. To burn, scorch.

لُقِّنَ aor. i. *To cast forth, utter.*

لُقَا *To diminish.*—**أَلْقَى** IV. To find.

لُقَبٌ Plur. **الْقَابُ** A nickname; no verbal root in the primitive form.

لُقِّجَ *To impregnate (the female Palm-tree).* (2nd declension) plur. of **لُقِّحٌ** part. act. That which renders pregnant or fecundates; an epithet applied to the winds, as by their instrumentality the clouds are said to be rendered pregnant with rain, and the female Palm-tree is impregnated with pollen from the male. Shakspeare puts the idea in a somewhat different form.

"When we have laughed to see the sails conceive,
And grow big-bellied with the wanton wind."

Midsummer Night's Dream.

لُقَطَ *To gather.*—**إِلْتَقَطَ** VIII. To happen on, light upon, also to pick up.

لُقَفَ aor. a. *To catch up hurriedly;* in the Korân it may be translated to swallow up quickly.

لُقَمَ aor. o. *To obstruct (a path).* **لَقْمَانُ** (2nd declension) *Lokmân*, an Arab sage, to whom the origin of Æsop's fables is ascribed.—**إِلْتَقَمَ** VIII. To swallow a mouthful.

لُقِّيَ aor. a. To meet, meet with, see; to suffer from, experience (with acc. and **وَمِنْ**). **لِقَاءُ** n.a. see iii. f. **لَقِيَ** for **أَلْقَى** part. act. One who meets with. **لِقَاءُ** n.a. A meeting; **تَلْقَاءُ** Towards; **وَمِنْ تَلْقَاءِ نَفْسِي** 10 v. 16, "Of my own accord."—**أَلْقَى** II. To cast upon, shed over (with double acc.); **لَقَقَى** 27 v. 6, "Verily thou art gifted with the Korân," or "it is shed upon thee from above;" D. S. Gr. T. 2, p. 124; a somewhat similar rendering is required at 25 v. 75 and in other places; 41

v. 35, "And no one shall be granted it," viz. such a disposition; Beidawee supplies the ellipse by the words **لَا قَى**.—**هَذِهِ الْسِّجِّيَّةُ** III. To meet with. **لِقَاءُ** n.a. of both 1st and 3rd forms, A meeting, an occurring; the words **وَمِنْ لِقَائِهِ** 32 v. 23 are variously understood; they may refer to the giving of the Law to Moses, the giving the Korân to Mohammad, or to the meeting between Moses and Mohammad, fabled to have taken place on the occasion of the famous night journey to the 6th Heaven.

مُلَقِّي for **مُلَقِّتُ** part. act. One who meets; **أَلْتَقُمُ** 2 v. 43, "That they are about to meet their Lord;" **مُلَاقُوا رَبِّهِمْ** is here put for **مُلَاقُونَ** as being the antecedent to **رَبِّهِمْ** D. S. Gr. T. 1, p. 416.—**أَلْقَى** IV. To throw, cast, throw down, send down, shed (with acc. and **إِلَى** of pers.); to cast forth, utter, throw out a suggestion, as at 22 v. 51; to offer, make an offer, as **لِمَنْ أَلْقَى إِلَيْكُمْ آسَلَمَ** 4 v. 96, "To him who offers you the salutation;" used also with **إِلَى** of pers. and **بِ** of thing, as at 60 v. 1; **أَلْقَى فَالْقَهْةَ** 50 v. 36, "Or who gives ear;" **فَالْقَهْةُ** 27 v. 28, "And throw it," for **فَالْقَهْةُ** D. S. Gr. T. 1, p. 460; The dual **أَلْقَيَا** at 50 v. 23 is probably addressed to "the driver and the witness" spoken of at v. 20; **وَلَا تَلْقَوْا بِأَيْدِيْكُمْ**; **لَا تَلْقَوْنَاهُ** 2 v. 191, "Neither make your own hands accessory to your destruction;" **بِأَيْدِيْكُمْ** in the passage has the meaning of **أَنْتُمْ سَلَمُكُمْ**, the **بِ** is superfluous; D. S. Gr. T. 2, p. 55. **مُلَقِّي** for **مُلَقِّتُ** part. act. One who throws or sends down.—**لَقَقَى** V. To meet; to receive or learn (with acc. and **مِنْ**); **إِذْ تَلْقَوْنَاهُ بِالسِّنَنِكُمْ**

for تَتَقْوَةً 24 v. 14, "When ye receive it with your tongues (one from another)" by asking questions about it; there are a variety of different readings; إِنْ يَتَّقَنُ الْمُتَّقِيَانِ 50 v. 16, *Lit.* "When the two learners learn;" the meaning is said to be, When the two guardian angels note down a man's words or thoughts, I (God) am aware of them beforehand. مُتَّقِيَانِ
dual part. act. v. *supra*.—تَلَاقٍ for تَلَاقٍ n.a. VI.
f. D. S. Gr. T. 1, p. 111, A meeting one with another; at 40 v. 15 يَوْمَ الْحُسْنَى "The day of Judgment," is for يَوْمَ الْحُسْنَى, the final ي, not being pronounced before the قَفْ, at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496.
—التَّقْيَى VIII. To meet, meet one another.

لَكِنْ aor. a. *To speak bad Arabic.* لَكِنْ and لَكِنْ in the same way But, still, nevertheless. لَكِنْ takes the affixed pronouns after as لَمْ and لَأْ takes the affixed pronouns after it, as لَكِنْهُ لَكِنْيٰ But I, but he, etc.; in like manner also it governs the accus. of the noun following; for the exceptions to this rule see D. S. Gr. T. 2, p. 62.

أَوْبَ for أَبَ see لِلْأَوَابِنَ rt.

نَمَّ Not, and لَمْ Not yet, when prefixed to the aorist, govern it in the conditional, and generally give it a past signification; De Sacy says they give to the aorist the same value in point of time, as the preterite would have had if the proposition had been affirmative; لَمْ Not yet seems to be frequently used indifferently for لَمْ; it is evidently composed of لَمْ and لَمْ, the latter being redundant; For أَنْلَمْ, أَنْلَمْ, etc. see ۱; for لَمْ When v. لَمْ.

nor. o. *To assemble, collect, to be near.* **וְן** an adverb meaning When or after that, would appear to be the noun of action **וְן** in an adverbial

form, it is used when speaking of past events; according to some commentators it is occasionally found in the sense of إِنْ Except, unless, thus 86 v. 4, where if إِنْ is held to be for إِنْ and the مَا of لَمْ to be redundant, the sense will be "Verily every soul has of a surety a Guardian over it;" with this reading لَمْ would appear to stand for مَا لَمْ or rather لَمِنْ مَا ; according to others, as above mentioned, the construction is the same as if the words were إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ, the particle إِنْ having here a negative meaning, see إِنْ ; in the above and in several other instances, such as 11 v. 113, 36 v. 32, and 43 v. 34, it is undecided whether لَمْ should be spelt with or without the tesh-deed, see مَا ; it is frequently followed by إِنْ لَمْ n.a. That which is near; hence Small faults, as being those which are near being sins, without being quite so; the word in this sense may be regarded as a generic noun.

aor. a. *To give a glance with the eye.* **n.a.**
The twinkling of an eye.

لَمْزٌ aor. o. and i. *To wink, defame.* **لَمْزٌ** A slanderer.
لَمْسٌ aor. o. and i. To feel with the hand, pry into
 the secrets of.—**لَمْسٌ** III. To touch, have in-
 tercourse with, as at 4 v. 46.—**لَمْسٌ** VIII. To
 seek for.

Not, by no means, governs the aorist in the subjunctive and with a future signification.

أَبْلَقَ aor. a. *To blaze.* **أَبْلَقَ** Flaming fire. **أَبْلَقَ**

أبو لحاب Aboo Lahab, an uncle of Mohammas
لسان lor. a. To hang out the tongue (a dog).

aor. a. To gulp down food. — **IV. To inspire one with** (with double acc.).

لَّا aor. o. *To play.* لَّوْنَا n.a. A plaything, toy, sport, amusement; لَّهُو أَحَدِيَّت 31 v. 5, "The amusing story," i.e. a *certain* amusing story, or the amusing story (with which thou art acquainted). لَّا for لَّهُيَّ D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; لَّاهِيَّ قُلُوبُهُم 21 v. 3, "Jesting in their hearts;" for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.— لَّا لَّا IV. To occupy, amuse; to divert from (with acc. and لَّا).— عَنْ V. To be unmindful of, or careless of (with عَنْ).

لَّوْ If; for the difference between لَّوْ and إِنْ see إِنْ; when immediately followed by a noun the particle أَنْ is interposed as at 7 v. 94, D. S. Gr. T. 1, pp. 161 and 561; With لَّوْ at the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians جَوَابُ الْشَّيْرَطَة, an instance occurs at 21 v. 40, where the sense may be well rendered in English by a similar ellipse, "If they did *but* know the time," etc. وَلَوْ Although. لَّوْ Unless, as لَّوْ رَهْطَكَ لَرْجَمَنَكَ 11 v. 93, "Had it not (been for) thy family surely we had stoned thee;" in this as in numerous other instances the predicate is understood, indeed this ellipse is customary in all cases where no confusion is likely to arise in consequence; sometimes also there is an ellipse of the correlative proposition, as for example at 24 v. 10, where we may understand the word لَفَضَحَكُمْ "Verily he would have exposed your wickedness;" another instance may be found at 48 v. 25, see وَطَلِي.

لَّوْ is also used as a particle of instigation or reprimand, being followed in the former case by a verb in the aorist, and in the

latter by the preterite; in this sense it is usually translated Will ye not? or have they not? etc. Ex. لَوْلَا سَتَعْفُرُونَ اللَّهُ لَعْلَكُمْ تَرْحَمُونَ 27 v. 47, "Will ye not ask pardon of God, perhaps ye might be graciously accepted." This and many similar passages could be easily explained by an ellipse, still retaining for لَّا its original meaning of unless; but the grammarians and commentators prefer the analysis above given, D. S. Gr. T. 1, p. 529.

لَاتَ aor. o. *To give a reply which was not called for.* لَاتَ It is not; grammarians are not agreed on the subject of this word, according to some it is an indeclinable verb, whilst others consider it as a kind of feminine form of the adverb لَّا; D. S. Gr. T. 1, p. 262.— لَلَّاتُ (2nd declension) Allāt, a female Idol of the Pagan Arabs.

لَّاحَ aor. o. *To appear (a star); to cause one to change colour.* لَّاحُ Plur. لَّارِحَنْ n.a. A broad table or plank. لَّاحَ verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with لَّ of pers.).

لَّانَ aor. o. *To seek the protection of.* لَّوانَ n.a. The act of flying for shelter.

لَّوطَ aor. o. and i. *To be fixed in the affections.* لَّوطَ Lot; proper name.

لَّوْلَوْ A pearl, see لَّوْ.

لَّوْمَة aor. o. To blame a person for anything (with acc. of pers. and فِي of thing). لَّوْمَة Blame, reproof. لَّامَ part. act. One who finds fault. لَّوْمَمْ adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words لَّوْمَة الْلَّوْمَةَ الْأَلْلَوْمَةَ at 75 v. 2 are among other interpretations referred to the soul of Adam. مَلُومٌ D. S. Gr.

T. 1, p. 329, part. pass. Blamed, reprehensible. | لَيْسَ for لَيْسٌ It was not, is not; a negative verb
— مُلِيمٌ used only in the preterite, D. S. Gr. T. 1, p.

part. act. IV. f. Deserving of blame.—

تَلَوَّمٌ VI. To blame one another.

لون Plur. اللَّوْنُ Colour, external form, species; no verbal root; 16 v. 13, "Of different colours;" D. S. Gr. T. 2, pp. 79, 197, and 270.

لَوْيٌ aor. i. To twist, pervert, turn back (with acc. and بِ or عَكَى) 3 v. 72, "They pervert the Scripture with their tongues;" this word is by some spelt يَلْوَنَ or يَلْوُونَ لَوْيٌ n.a. The act of twisting or perverting.— لَوْيٌ II. To turn aside.

لَدَتٌ aor. i. To hinder.— لَيْتَ or لَيْتَ is called by grammarians a particle of desire, and may be rendered I wish, would that, or would to God! it is one of those particles which, like أَنْ, require the noun following to be in the accus.; it takes the affixed pronouns as لَيْتَنِي etc.; it seems probable that this word is of Hebrew origin; D. S. Gr. T. 1, p. 536, note.

أَخْوَاتٌ كَانَ 262; لَيْسٌ is one of those verbs known as أَخْوَاتٌ كَانَ or sisters of كَانَ, which govern the attribute in the accusative; D. S. Gr. T. 2, p. 60.

لَيْلٌ comm. gend. generic noun, Night, also the civil day from sunset to sunset; Plur. nom. لَيَالٍ and gen. لَيَالِي for لَيَالِي and لَيَالِي, acc. لَيَالِي By night; D. S. Gr. T. 1, pp. 402 and 410; see also مَثَانِي, rt. لَيَلَهُ noun of unity, A night.

لَسَّا Lest, for لِأَنْ لَا at 57 v. 29 the لِ of لَسَّا is said to be redundant, لِلَا يَعْلَمُ must therefore be translated "That they may know;" D. S. Gr. T. 2, p. 490, note.

لَنْ aor. i. To be or become soft; to be mild towards (with لِ). لِيَتَهُ A kind of Palm-tree. لَنْ Soft, gentle.— لَنْ IV. To soften (with لِ); لَنْ for أَلْنَا 34 v. 10, "We rendered soft."

أَصْبَرُهُمْ 2 v. 170, "How great will be their sufferings;" it is one of those particles which in conditional propositions govern the verb in the conditional mood; when affixed to إِنْ, أَنْ, and such like particles, it destroys the effect which they have of putting the noun following them in the accusative; it is frequently a mere expletive, see لَمْ when placed between a preposition and its complement it is invariably so, Ex. قَبِيلًا رَحْمَةً وَنَعْلَمُ 3 v. 153, "For by the mercy of God;" When used

م for م q.v.

ما conjunctive pronoun, That which, which, that, what, whatsoever, as, in such a manner as, as much as, as far as; مَا دَمْتُ 5 v. 117, "As long as I remained;" مَا شَاءَ 2 v. 24, "A parable of any kind whatsoever;" ما does not as a rule refer to reasonable beings, but instances to the contrary sometimes occur, thus فَتَكُبُوا مَا طَابَ لَكُمْ 4 v. 3, "Then marry such (women) as may be agreeable to you;" it is used in the formula of admiration, فَمَا

interrogatively after a prefixed preposition the ا is generally omitted, thus بِمَا for عَمَّ بِمَا, يَمَّا for عَمَّ يَمَّا, وَمَمَا for مَمَّا etc.; For an instance of what is known as تَعْصُرَةٌ see تَعْصِيرَةً; For its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 180 *et seq.*, see also p. 537 *et seq.*

لَا is also a negative adverb, Not; in general it denies a circumstance either present, or if past, but little remote from the present; like لَا it governs the attribute in the accus. thus لَا مَانِهَا هَذَا بَشَرًا 12 v. 31, "This is not a man;" for the exceptions to the above rule see D. S. Gr. T. 2, p. 413.

مَاءَ see مَاءَ for مَوْءُودَةً.

أَبَ see أَبَ for مَآبَ.

مَاجُونْ (2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

مَارَبَ see أَرَبَ.

مَارُوتَ (2nd declension) Māroot, name of a rebellious angel, who for his disobedience is said to be suspended by the heels at Babel.

مَاعُونَ see معَنَّ.

مَأْوى see أَمْوَى.

مَائَى aor. a. To extend. مَائِيَةً or مَائَةً for مَسْتَى A hundred.

مَحْيَرَةً see حَازَ for حَوْزَةً.

مُتَرَفَٰ see تَرَفَٰ.

مُمَتَّسَّةٌ part. act. vi. f. of شَبَّةٌ q.v.

مَمَّتَعَ aor. a. To be advanced (the day). مَمَّتَعْ Household stuff, utensils, goods, chattels, provision, convenience; Plur. مَمَّتَعَةٌ II. To suffer to live; to permit one to enjoy (with acc. of pers. and بِ); to bestow freely (with double

acc.).—تمَّتَعَ V. To enjoy, delight one's-self, pass one's time agreeably (with بِ or فِي); فِي 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca."—إِسْتَمَّتَعَ X. To enjoy, derive pleasure or advantage from (with بِ).

وَكَمْ مُتَكَبَٰ see وَكَمْ.

مُتَقْتَمَ see مُتَقَمَ.

مُتَقِّنَ To be strong, robust. مُتَقِّنَ Strong, powerful. aor. o. To move quickly. مَتَّى interrogative particle, When?

مُتَوَسِّمَ see وَسَمَ.

مُتَشَانِي see مَشَانِي.

مُمَلَّ aor. o. To be like. مُمَلَّ Similitude, likeness, like, similar, equal, as much as, the same as; مُمَلِّ ذَلِكَ In like manner; مُمَلِّيَمْ 3 v. 11, *Lit.* "Two equivalents of them;" the meaning is that the Idolaters thought the number of their enemies to be twofold that of their own men; so also at v. 159, where مُمَلِّيَهَا refers to the advantage obtained by the true believers at Bedr being equal to double their loss at Ohod. مُمَلَّ Plur. مُمَالَ Like, a likeness, equivalent, similitude, comparison, parable, figure of speech; an example as at 43 v. 56; وَلَهُ الْمَثَلُ الْأَعْلَى 30 v. 26, "And His is the most exalted similitude," i.e. He is above all comparison; مَمَّةً 2 v. 24, "Any kind of parable;" D. S. Gr. T. 1, p. 539. مُمَلَّ Fem.

مُمَثَّلٌ (2nd declension) Most distinguished, thus طَرِيقَتُمْ الْمُمَثَّلِي 20 v. 66, "Your most distinguished nobility," see طَرِيقَةً. مَمَّةً A punishment to be taken as an example. تَمَاثِيلُ (2nd declension) plur. of تمَاثِلٌ An image, statue.—تمَّلَ V. To seem like to any one (with acc. and بِ of pers.).

بُوئي مَفْرِيَه مَفْرَاه for D. S. Gr. T. 1, p. 118, see بُوي. مَبْعَد aor. o. To excel in glory. مَحْيَد Glorious, glorified.

مَجُوس (2nd declension) collective noun of Persian origin, Magi or fire-worshippers.

مَحَصَ aor. a. To run swiftly (a deer).—II. مَحَصَ To prove, try.

مَكْنَقَ aor. a. To destroy utterly, deprive of blessing, as at 2 v. 277.

مَخَلَ To inform against any one before the King. مَهَالِن n.a. Fraud, power.

حَلَ مُجَلِّين for مُجَلِّي. see حَلَ.

مَكَنَ aor. a. To strike.—إِمْكَنَ VIII. To try; to dispose (with acc. and لِل). مُمْكَنَ part. pass. One who is tried or examined.

مَحَا aor. o. and a. To obliterate, blot out, totally abolish.

حَيَى مَحْيَى see حَيَى.

حَيَصَ مَحْيَصَ see حَيَصَ for حَيَصَ.

خَالَ مُخَتَّالَ see خَالَ for مُخَتَّالَ.

مَخَرَ aor. a. To plough the waves. مَوَاخِرُ (2nd declension) plur. of مَاخِرَة fem. part. act. That which ploughs the waves with a dashing noise.

مَخَاصَ aor. a. i. and o. To churn. مَخَاصَ collective noun, The pains of child-birth.

مَهَ aor. o. To stretch forth, extend, stretch, draw out (with acc. or بِ and لِ of pers. or إِلَى of place); to cause to increase or abound (with acc. of pers. and فِي), as at 2 v. 14. مَدَ n.a. The act of extending, etc.; فَلِيمَدَنَ لَهُ أَرْحَمُنَ 19 v. 76, "To him let the Merciful grant an extension (of days)." مَدَ An additional help, auxiliary. مَدَان Ink. مَدَة A space of time, an allotted period. مَمْدُونَ part. pass.

مَمْدُونَ part. pass. II. f. Widely extended.—أَمْدَدَ IV. To bestow, assist, cause to abound (with acc. of pers. and بِ or مِنْ). مَمِدَّ part. act. One who assists. دَمَرَ مُمِدَّرٌ see دَمَرَ.

مَدَانُنْ مَدِينَه Plur. مَدَانَ (2nd declension) A city, Medina. مَدِنَي فِي Fem.

مَدِينَه Of or belonging to Medina, revealed at Medina. مَدِينَ (2nd declension) Midian, name of a city and tribe of H̄ejaz.

مَهَامَهَ part. xi. f. of دَهَمَ q.v. دَيَنَ مَدِينَ see دَيَنَ for دَيَنَ.

مَرَ aor. o. To pass by (with عَلَى or بِ); pass on, go (with بِ). مَرَ n.a. The act of passing away.

مَرَةُ One time, turn; أَولَ مَرَةً At first, the first time; 8 v. 58, "On every occa-

tion;" مَرَتَانِ or مَرَتَيْنِ or مَرَتَيْنِ Twice, as 2 v. 229, "Divorce (is permitted you) twice."

مَرَةُ Gall, understanding, as at 53 v. 6. مَرَ (2nd declension) comp. form, More bitter.—مُسْتَمِرَ part. act. X. f. That which is transient, also powerful; either interpretation may be employed at 54 v. 2; at v. 19 it is by some rendered bitter, by others grave or heavy (misfortune).

مَرَ aor. a. To be wholesome (food). مَرَ n.a. A man. مَرِي Easy of digestion, wholesome, salutary; مَرِيَنَا, مَرِيَنَ, or مَرِيَنَ With easy digestion. مَرِيَنَ Gen. Acc. إِمْرِيَنَ D. S. Gr. T. 1, p. 398, A man. إِمْرِيَنَ A woman, a wife; both this and the preceding word are written with Weṣla when not commencing a sentence.

رَيَبَ مُرَنَابَ see رَيَبَ for رَيَبَ مُرَنَابَ

مَرَجَ aor. o. To send (cattle) to pasture, to let loose.

- مَارِج** Fire free from smoke. **مُرَجِّع** Confused.
- مَرْجَان** Small pearls; or it may be coral.
- مَرْجَح** aor. a. To be joyful, elated. **مَرْجَح** Insolence; **مَرْجَحًا** In a saucy, insolent manner.
- مَرَد** aor. o. *To moisten (bread) in order to soften it; to be obstinate (with عَلَى).* **مَارِد** part. act. One who is obstinately rebellious. **مَرِيدٌ** Obstinate in rebellion.—**مُمَرَّد** part. pass. II. f. Rendered smooth.
- مَرَض** To be ill. **مَرَضٌ** n.a. Illness, sickness, disease, infirmity. **مَرِيْضُ** Plur. Sick, ill.
- مَرْوَة** generic noun, *Flint-stones.* **أَلْمَرْوَةُ** El Marwa, name of a mountain near Mecca.
- مَرَى** aor. i. *To press the teats in milking.* **مَرِيْدَةُ** A doubt.—**مَارَى** III. To dispute with one concerning a thing (with acc. of pers. and عَلَى or فِي of thing). **مَرَّاً** n.a. The act of disputing, a disputation.—**تَمَارَى** VI. To doubt concerning a thing (with بِ).—**إِمْتَرَى** VIII. To doubt of (with فِي or بِ of thing). **مُمَتَّرٌ** for **مُمَتَّرٍ** part. act. One who doubts.
- مَرِيمٌ** (2nd declension) Mary.
- مَرَّاج** aor. a. *To mix.* **مَرَّاجُ** That which is mixed with wine.
- مَرْجَاة** see **رَجَأ.**
- مَرْجَحَ** part. act. of **رَحَّزَ** q.v.
- مَرْجَنَ** part. pass. viii. f. of **رَجَرَ** q.v.
- مَرْقَقٌ** aor. i. *To tear.*—**مَرْقَقٌ** II. To scatter, disperse, tear in pieces. **مَمْرَقٌ** Time or place of scattering, etc.
- مَرْمَلٌ** see **رَمَلٌ.**
- مَرْنَ** **To go in the same direction as another.** **مَرْنَ** Cloud.
- مَسَّ** aor. a. and o. *To touch, befall.* **مَسٌّ** n.a. A
- مَسَّ** touch.—**مَسَاسٌ** n.a. III. f. Mutual contact; **مَسَاسٌ** 20 v. 97, "Touch me not," D. S. Gr. T. 2, p. 63.—**تَمَاسٌ** VI. To touch one another. **مَسْطَطِيرٌ** part. act. x. f. of طَارَ for طَيْرَ. **مَسْتَدِعٌ** part. pass. x. f. of وَدَعَ q.v.
- مَسَحٌ** aor. a. To wipe, pass the hand over anything in order to wipe it (with بِ of thing); to smite with a sword. **مَسْحٌ** n.a. The act of smiting with a sword. **الْمَسِيحُ** The Messiah, Lit. The Anointed.
- مَسْخَنَاهُمْ عَلَى** aor. a. To change, transform; **مَكَانَتْهُمْ** 36 v. 67, "Verily we could have transformed them in their places;" so that they should have remained without power of motion.
- مَسَدٌ** aor. o. *To twist (a rope) strongly.* Twisted fibres of the Palm-tree, coir.
- مَسَكٌ** **To take hold of.** **مَسَكٌ** comm. gend. Musk.—**مَسَكٌ** II. To hold fast (with بِ).—**أَمْسَكَ** IV. To hold, take, catch hold of, hold fast, withhold, keep back, hold up, retain. **مُمْسِكٌ** n.a. The act of retaining, etc. **إِسْتَمْسَكَ** part. act. One who withholds, etc.—**إِسْتَمْسَكٌ** X. To take hold on, hold fast (with بِ). **مُسْتَمْسِكٌ** part. act. One who holds fast.
- مَسَا** aor. o. *To nipe out the uterus of a camel, to come in the evening.*—**أَمْسَى** IV. To be or do anything in the evening, as جِنَّ تَمْسُونَ 30 v. 16, "At eventide." Note. مَسَا is one of those verbs known as أَخْوَاتُ كَانَ, D. S. Gr. T. 2, p. 60.
- سَطَرٌ** **مُسْبِطَرٌ** see **رَجَأ.**
- مَسْتَحَجٌ** plur. of **مَسْتَحَجٌ** Mingled.
- مَسْكَةٌ** see **شَكَّا.**
- فِي** or **عَلَى** aor. i. *To walk, go, proceed (with مَسَّ).*

of place). مَشْيٌ n.a. The act of walking, walk.
 مشائٰ One who goes about with lying slanders.
 مَصَرٌ aor. o. To milk with the tips of the fingers.
 مَصَرٌ (1st and 2nd declension) comm. gend. A large city, Egypt, D. S. Gr. T. 1, p. 405.
 سَطَرٌ مُسَيِّطٌ for مُصَيْطِرٌ see سَطَرٌ.
 مَصَارٌ plur. of مَصَارَةٌ, rt. فَرَّ q.v.
 مَصَبٌ aor. a. and o. To chew. مَضْعَةٌ A morsel of flesh.
 مَضَى aor. i. To pass by, pass away, go away.
 مَضْغٌ n.a. The act of going away.
 مَطَرٌ aor. o. To rain upon. مَطَرٌ n.a. Rain.—
 IV. To cause to rain; 7 وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا v. 82, "And we rained down upon them a shower (of stones); see also 11 v. 84. مَمْطُرٌ part. act. That which causes or brings rain.
 طَمَانٌ see طَمَانٌ, rt. طَمَانٌ.
 مَطَافٌ aor. o. To travel at a quick pace.—
 V. To walk in a haughty, conceited manner.
 طَرْعٌ مَطْوَعٌ see طَاعٌ for طَرْعٌ.
 مَعْ properly an indeclinable noun used as a preposition, With, together or in company with.
 مَعَانٌ see عَانٌ for مَعَانٌ.
 عَدَاءٌ see عَدَاءٌ.
 مَعْنَى and مَعْرَةٌ, see عَرَّ.
 مَعْزٌ aor. o. To separate the goats from the sheep.
 مَعْزٌ generic noun, Goats.
 مَعْنَى aor. a. To travel fast and far. مَاعُونٌ Household stuff, whatever is of common and necessary use, also alms.
 مَعْنَى comm. gend. Plur. مَعْنَى Intestines; no verbal root.
 عَيْنٌ مَعْيَنٌ see عَانٌ for مَعْيَنٌ.
 غَارٌ مَفِيرَاتٌ see غَارٌ for مَفِيرَاتٌ.

عَنْيٌ plur. of مَعْنَى see عَنْيٌ.
 فَتَنٌ مَفْتَنٌ see فَتَنٌ.
 مَكَثٌ To hate. مَكَثٌ n.a. Hatred, anger; at 4 v. 26 it means an odious and abominable thing.
 قَوْيٌ مُقْوَى for مُقْوَى see قَوْيٌ.
 قَوْتٌ قَاتٌ for مَقْيَثٌ see قَاتٌ.
 مَكَّةٌ مَكَّةٌ (2nd declension) Mecca.
 مَكِيَّةٌ مَكِيَّةٌ Fem. Of or belonging to Mecca, revealed at Mecca.
 مَكَّتٌ مَكَّتٌ aor. o. To delay, tarry, abide, remain (with في). مَكَّتٌ n.a. The act of tarrying, etc.; 17 v. 107, "Slowly and deliberately." مَاكِكٌ part. act. One who tarries or remains.
 مَكَرٌ aor. o. To contrive a plot; to plot against (with بِ); to act deceitfully. مَكَرٌ A plot, a deceitful trick, contrivance. مَاكِرٌ part. act. One who lays plots.
 مَكَانٌ مَكَانٌ see مَكَانٌ.
 مَكْبِسٌ Firmly fixed, one whose rank is firmly established.—
 مَكْنَى II. To establish firmly, strengthen, give authority to any one (with acc. or لِ of pers. and في of place, or with acc. of thing and لِ of pers.); at 18 v. 94 مَكْنَى is for مَكْنَى, D. S. Gr. T. 1, p. 458, note.—
 أَمْكَنٌ IV. To give power, as قَامَكَنٌ 8 v. 72, "And he hath given thee power over them;" D. S. Gr. T. 2, p. 454.
 مَكَّاً aor. o. To whistle. مَكَّاً n.a. Whistling.
 مَلٌ To baste a garment, convert. مَلٌ A religion, form of worship.—
 أَمْلٌ IV. To dictate.
 مَلٌ aor. a. To fill, as مَلٌ 7 v. 17, "Verily I will fill" (with acc. and مَلٌ). مَلٌ for مَلٌ, D. S. Gr. T. 1, p. 62, A quantity that fills anything, as مَلٌ 3 v. 85, "The Earth full." مَلٌ A band,

company, assembly ; also chief men, princes, the nobility ; **أَمْلَأَ أَعْنَى** 38 v. 69, "The exalted Chiefs," i.e. the Angels; for the changes which this word undergoes when followed by an affixed pronoun see D. S. Gr. T. 1, pp. 95 and 117. **مَالِيٌّ** for **مَالِيٌّ** D. S. Gr. T. 1, p. 97, part. act. One who fills.—**إِمْتَلَأَ** VIII. to be full. **مَلَكُ** part. act. iii. f. of **لَقَى** q.v.

أَلَّا **مَلَائِكَةً** see **أَلَّا** for **أَلَّا**.

مَلَحَ aor. a. and i. To salt. **مَلَحٌ** fem. Salt.

مَلَقَ To wipe out.—**إِمْلَقَ** n.a. IV. f. Poverty, want. **مَلَكَ** aor. i. To possess, have power or dominion over; to be capable of, able to obtain (with acc. of thing and ل of pers.), as **فَمَنْ يَمْلِكُ** 48 v. 11, "For who hath any power to prevail for you with God?" **مَلَكُ** n.a. That which is in any one's power; **يَمْلِكُنَا** 20 v. 90, "As far as lay in our power." **مَلَكُ** Dominion, power, kingdom. **مَلَكُ** sing. and plur. An angel, angels; see also **أَلَّا** for **أَلَّا**. **مَلَكُ** One who possesses, a king; Plur. **مُلُوكُ**. **مَالِكُ** part. act. One who is lord over, a possessor; **مَالِكٌ**, name of the angel who has charge over Hell. **مَلَوْكٌ** Dominion, kingdom. **مَلِيكٌ** A monarch. **مَمْلُوكٌ** part. pass. Possessed, owned.

مَلَيَّا aor. o. To run violently. **مَلَيَّا** For a considerable time.—**أَمْلَى** IV. To prolong one's life, grant a respite (with ل of pers.); at 47 v. 27 the word may be rendered "he has continued to buoy them up with false hopes;" to dictate (with acc. of thing and عَلَى of pers.).

وَمَنْ مَا and **وَمَمْ** for **وَمَمَا**.

مَاتَ see **مَمَاتَ**.

مَمَّخَنَ see **مَمَّخَنَ**.

مَمْتَرِينَ Oblique plur. part. act. viii. f. of **مَرَى** q.v.

مَمْدَ see **مَمْدَ**.

مَمْنَ for **مَمْنَ**.

مَمْنَ an indeclinable conjunctive pronoun meaning

He she or they who, one who, some who, whosoever; also interrogatively Who? In conditional propositions it governs the aorist in the conditional mood, D. S. Gr. T. 2, p. 32; for its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 185, et seq.; although generally used to designate reasonable beings, instances may occasionally be noted to the contrary, as for example at 24 v. 44, but in these cases the irrational creatures are to some extent, by a figure of speech, assimilated to reasonable beings; D. S. Gr. T. 2, p. 356. **مَمْنَ** and **مَمْنَ** for **مَمْنَ** and **مَمْنَ**.

مَنْ a preposition signifying origin, composition, explanation, commencement, or separation; in its ordinary acceptation it is equivalent to of, from, or out of; or, when following a comparative, than; but it may occasionally be rendered on, by, by reason of, some or a portion of, of the same kind as, after the manner of, etc. It is frequently employed in negative propositions with the sense of any, as **مَنْ إِلَهٌ إِلَّا اللَّهُ** 3 v. 55, "Nor is there any Deity but God," or it may be regarded as an expletive, "There is no Deity," D. S. Gr. T. 1, p. 490; **مَنْبِعُ** 28 v. 5, "At their hands," i.e. "At the hands of the Children of Israel;" **مَنْ فَوْرِيهِمْ** 3 v. 121, "Of a sudden," or "on their arrival," see **مَنْ خَلَافِ**; **فَوْرِيهِمْ** 5 v. 37, "On opposite sides;" **مَنْ وَجِدُوكُمْ** 65 v. 6, "According to your means;" It is found

occasionally with the meaning of عنْ, thus at 9 v. 38, "أَرْفَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَلَيْسَ وَيْنَ اللَّهُ فِي شَيْءٍ" 3 v. 27, "He has nothing to look to from (the friendship of) God," D. S. Gr. T. 1, p. 492, note.

مَنْ aor. o. To fatigue; to be gracious towards (with على of pers.); to reproach (with على of pers.), as at 49 v. 17; to be liberal, as وَلَا مَنْ 74 v. 6, "And be not liberal in the hope of receiving more;" at 26 v. 21 it is used transitively, to bestow—a favour—on any one (with acc. of thing and على of pers.). مَنْ n.a. The act of reproaching, and especially by reminding any one of benefits conferred; also liberality, as at 47 v. 5, وَلِمَّا قَدَّأَهُ "And either (show) liberality afterwards, or (exact) a ransom." مَنْ Manna. مَنْ Time; 52 v. 30, "Adverse fortune," by some interpreted to mean Death. مَنْ part. pass. Diminished, broken off; جُرْجُرْ مَنْ 41 v. 7, "An uninterrupted reward."

نَاصَ مَنَاصٌ see نَاصَ for نَاصَ.

نَهْيٌ مَنْتَهِيٌ see نَهْيٌ.

نَسَّا مَنْسَّا see نَسَّا.

نَشَّا مَنْشَّا see نَشَّا.

مَنْ aor. a. To refuse; to prohibit, hinder, forbid, prevent (with acc. and أَنْ or لَمْ followed by a verb); to defend as at 21 v. 44 and at 4 v. 140 (with مَنْعَ مِنْ أَكْيَلْ; وَمَنْ مَانِعُ). 12 v. 63, "The measurement (of any corn) is forbidden us." مَانِعُ part. act. That which defends. مَنْعَ One who holds back (his hand), niggardly. مَنْاعٌ

One who hinders or obstructs; 50 v. 24, "One who hinders men from following the right path." مَمْنُوعٌ part. pass. Forbidden. نَكْ مَنْكِيَنَ see نَكْ.

مَنَّا aor. i. To try. مَنَّا (2nd declension) Manāt, an idol worshipped by the Pagan Arabs. أَمَانَىُّ أَمْنِيَّةُ Plur. مَنَّى Sperma genitale. (2nd declension) A wish, desire; لا يَعْلَمُونَ آلِكَيْبَ إِلَّا أَمَانَىُّ 2 v. 73, "They know not the Scripture, but according to their own vain imaginations or desires;" see next verse, also verse 105.—II. To create desires in any one (with acc. of pers.), thus at 4 v. 118, "وَلَامِنِينِيمُ" "And verily I will excite in them vain desires."—IV. To emit (seed).—V. To desire, read; at 22 v. 51 a passage occurs where this word is by some rendered according to the former of these meanings, while others have followed the latter; see Sale's Korân, vol. 2, p. 168, note; to long for, covet; at 3 v. 137 تَمَنُونَ is for مَنَّونَ D. S. Gr. T. 1, p. 221.

فَلَاتَقْسِيمَ يَمْهَدُونَ مَهَدَّ مَهَدٌ aor. a. To spread open a bed; 30 v. 43, "Verily they shall spread for themselves a couch (in Paradise)." مَهَدٌ n.a. A bed, cradle. مَاهِدٌ part. act. One who spreads a couch. مَهَادٌ A couch, a place of wide extent.—مَهَدٌ II. To make (things) smooth and agreeable. تَمَيِّزَ n.a. The act of making smooth.

مَهْلٌ To do a thing quietly and gently. Fused brass, the dregs of oil.—مَهْلٌ II. To grant a delay, bear with for a time.—أَمْهَلٌ IV. To act quietly and gently towards.

هَلْكَ مَهَلَكَ see هَلْكَ.

مَهْمَّا Whatsoever or whensoever, see D. S. Gr.

T. 1, p. 194.

مَهْنَ aor. a. and o. To serve; and مَهْنَ To be despicable. مُهْمِيْنَ Despicable, contemptible; it may also be derived from هَانَ for هَوْنَ q.v. هَمَنَ هَمِيْنَ see هَمَنَ, rt. هَمَنَ هَمِيْنَ

مَهَاخِرَ plur. of مَهَّا خِرَ, rt. مَهَّا خِرَ q.v.

مَهَّا طِنَ see مَهَّا طِنَ

مَهَّاتَ plur. of مَهَّا قَاتَ, see مَهَّا قَاتَ

مَهَّا لِي acc. plur. of مَهَّا لِي, rt. مَهَّا لِي q.v.

مَهَّقَ see مَهَّقَ

مَاتَ for مَوْتَ aor. o. To die; this is the usual form, but others are mentioned by lexicographers, as مَيَّتَ or مَيِّتَ aor. a. and مَيَّتَ aor. i.; instances of the preterite with the first letter kesrata are found in most copies of the Korân, as مِتَّمٌ 23 v. 37, and مِتَّنَا 23 v. 84; so also we have مِتَّ in the 19th and مِتَّ in the 21st chapter; see D. S. Gr. T. 1, pp. 114 and 242. مَمَاتَ and مَمَاتَ Death. Plur. مَيَّتَ Plurs. مَيَّتُونَ and مَيَّتَ Dead. أَمَاتَ Plurs. مَيَّتَ Dead, mortal, about to die. مَوْتَ noun of unity, One single death. مَيَّتَ A dead body, that which is dead or dies of itself.—أَمَاتَ IV. To cause to die; أَمَتَنَا أَمَتَنَنَ 40 v. 11, "Thou hast caused us to die twice," in allusion to the second death which the body is said to undergo after its examination in the sepulchre by the two angels Munkar and Nakeer.

مَفَكَ see مَفَكَ

مَاجَ aor. o. To be agitated with waves (the sea); to press tumultuously like waves (with). مَوْجَ n.a. A wave, the surge; used also as a collective noun, فِي مَوْجِ كَالْجَبَالِ 11 v. 44, "On waves like mountains".

مَارَ aor. o. To be moved to and fro. مَورَ n.a.

Agitation, fluctuation.

مُورِيَاتَ see وَرَى

(2nd declension) مُوسَى Moses.

مُوسَدَّةَ see أَصَدَ

مُوقَدَّةَ see وَقَتَ

مُوقَدَّةَ see وَقَدَ

مَالَ aor. o. To be rich, especially in cattle. مَالَ

Plur. أَمْوَالٌ Riches, wealth, substance, possessions, and especially flocks and herds; مَالِيَّةَ

69 v. 28, for مَالِيَّ "My wealth;" the s is affixed because followed by a pause, and is hence named هَآءَ لَوْفَ D. S. Gr. T. 1, p. 459.

مَوْلَى see وَلَى

مَوْلَى see أَمْنَ مُموِّلَ

مَاءَ aor. a. o. and i. To be full of water (a well).

مَاءَ for مَاءَ Water, liquor. Note. The hamza when followed by an affixed pronoun and moveable by Damma is changed into ئ, as مَاءَكُمْ for مَاءَكُمْ D. S. Gr. T. 1, p. 118.

مَادَ see وَادَ مُووَدَّةَ

مَوْلَى see وَالَّ مُموِّلَ

مَيَّقَنَ see وَيَقَنَ وَيَقَانَ

مَادَ aor. i. To be moved; 16 v. 15,

"Lest it should move with you;" for the ellipse of the negative see أَنْ مَائِدَةً. A table, properly, when set out with food.

مَارَ aor. i. To provide food for.

مَارَ aor. i. To separate, discriminate, distinguish (with acc. and تَمَيِّزَ—وَمَنْ 67 v. 8, "It will almost burst with fury" (for اِمْتَازَ—تَمَيِّزَ VIII. To be separated; 36 v. 59, "And be ye separated" (from the righteous).

پسرو میمیزه ۵۰۰ See

وَعْدٌ مِّنْهُ see وَعْدٌ

وقت see میقائیں

مِكَلْ (2nd declension) Michael the Archangel.

مَار aor. i. *To incline, turn away from, turn aside*

from the right way (with n.a. in acc.) ; to turn against (with عَلَى). مِيلٌ n.a. The act of turning aside. مِيَةٌ noun of unity, A single act of turning, as مِيَةٌ وَاحِدَةٌ 4 v. 103, "At once," *und vice*.

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Initial letter of the 68th chapter, see JT.

an indeclinable affixed pronoun meaning Our when following nouns, and Us when following verbs or prepositions; when affixed to the particles لَّا or لَّنْ and written إِنَّا or أَنَّا, although representing an accusative, it must be rendered We, as وَتَهْدِي يَأْنَّا مُسْلِمُونَ 5 v. 111, "And bear thou witness that we are Moslems," or "resigned unto thee." نَادَتْ 3rd pers. sing. fem. of نَادَى iii. f. of نَادَ q.v.

^{q.v.}
aor. a. To retire, as وَنَأَى بِجَانِبِهِ 17 v. 85, "And نَأَى he goes aside;" to go far away (with عن).

aor. a. *To be exalted, to announce.* نَبَأٌ Plur. نَبَائِ نَبَأٌ News, an announcement, message, account or story, a prophecy, as at 6 v. 66. نَبِيٌّ A prophet, Plurs. نَبِيُّونَ and نَبِيَّاً (2nd declension). نَبُوَّةٌ Prophecy.—نَبَأٌ II. To announce, to make acquainted with, declare or relate a circumstance to another (with بِ of thing, or with acc. of pers. and مِنْ, بِ, وَ, or عَنْ, also with acc. of pers. and أَنْ).—نَبَأٌ IV. To make one acquainted with, to inform (with double acc. or with acc. and بِ).—إِسْتَبَأٌ X. To seek information from (with acc. of pers. and أَنْ).

نَبَتَ aor. o. *To germinate, to produce—as a tree—*

(with بِ). نَبَاتٌ n.a. The germinating or springing up of plants; when used collectively, Plants, that which is produced from the ground; at 3 v. 32 it is figuratively applied to the "fruit of the womb."—أَنْبَتَ IV. To produce, put forth, to cause to grow or spring up (with acc. and بِ وَنْ or بِ وَنَى).

sor. i. To throw (with acc. and بِ or فِي of place); to reject; نَبْذَةٌ 20 v. 96, "And I threw it (into the mouth of the calf)," which thereupon became alive; The handful of dust to which this miraculous power is attributed was supposed to have been taken from the footsteps of the horse ridden by the angel Gabriel; at 8 v. 60 after نَاصِبَ لِلَّهِمَ we must understand the accns. عَهْدَهُمْ "Then throw back to them their covenant;" for the ellipse of the accusative or immediate objective complement see D. S. Gr. T. 2, p. 454.—**VIII.** إِنْتَبِذْ— To go aside (with وَنْ).

تَنَابَزَ aor. i. *To defame.*—VI. To call one another names (with ب).

بَلْ aor. i. and o. *To gush out.*—**سَنْبَطَ** X. To elicit or discover (the truth) in matters of difficulty.

نَبَغَ *sor. a. i. and o. To gush forth.* Plur. **نَبَغَاتٍ** (2nd declension) A fountain, spring of water.

تَقْتَلَ aor. o. To shake.

تَفَرَّقَ aor. o. and i. *To disperse.* مُتَشَّرِّقٌ part. pass.

Scattered.—تَفَرَّقَ VIII. To be scattered.

جَحَدَ aor. o. *To overcome.* جَهَدٌ n.a. An open highway; at 90 v. 10 it is to be understood of the two highways of good and evil.

جَحَسَ aor. a. *To be dirty and impure.* جَحَسٌ n.a. Filth, uncleanness.

أَلْتَجَيْلُ aor. i. *To throw.* (common gender) The Gospel, from the Greek εὐαγγέλιον.

جَمْ جَمْ aor. o. *To appear.* جَمْ Plur. جَمْ A star, or collectively, Stars, as at 16 v. 16 and 53 v. 1; a plant growing close to the earth with little or no stalk, as grass.

جَبَّاجَةً aor. o. *To escape, go free (with من).* نَاجٌ part. act. One who escapes. نَاجَةً n.a. Salvation. نَجِيْيَةً A secret; نَجِيْيًا Privately. نَجِيْيٌ n.a. (2nd declension) for جَوْهٌ D. S. Gr. T. 1, pp. 105 and 402, A private conference, clandestine discourse; at 17 v. 50 it appears to be used adverbially “وَإِذْ هُمْ نَجِيْيُونَ” “And when they confer in private;” but Beidawee inclines to the opinion that this word both here and at 58 v. 8 is a plural of نَجِيْيٌ with the sense of مُتَنَاجِيْوُنَ, viz. “Those who confer privately together.”—نَجِيْيٌ II. To deliver, set free (with acc. and بِ); to raise up, as at 10 v. 92. مُنَجِيْيُونَ Plur. مُنَاجِيْيٌ for مُنَجِيْيٌ D. S. Gr. T. 1, p. 113, part. act. One who delivers.—تَاجَىٰ III. To hold a discourse with any one in private (with acc. of pers.).—أَنْجَىٰ IV. To deliver (with acc. and بِ); 70 v. 14, “Then (he wishes that this) might deliver him;” the nominative آلَانْجَدَآءُ

“This ransom” being understood.—VI.

To hold a private discourse one with another (with بِ of matter).

جَحَبَ aor. o. *To vow.* جَحَبٌ n.a. A vow, as جَحَبَةٌ 33 v. 23, “He has fulfilled his vow” by offering up his life for the Faith.

جَحَثَ aor. i. and o. *To scrape, carve, prepare by scraping (with double acc. or with acc. and مِنْ).*

جَحَرَ aor. a. *To injure the jugular vein, to sacrifice by cutting the jugular vein.*

جَحَسَ aor. a. *To vex; and جَحَسَ To be unlucky.*

جَحَسٌ Bad luck. Unlucky. عَنْجَسٌ Smoke without flame, also molten brass, both of which meanings have been assigned at 55 v. 35.

جَحَلَ aor. a. *To make one a present; and جَحَلٌ aor. a. To be thin.* جَحَلٌ comm. gend. generic noun, Bees. نَحْلَةٌ A free gift, especially one given as dowry.

جَحَنْ جَحَنْ personal pronoun of comm. gender used both in the dual and plur. We.

جَحَرَ aor. a. *To be worn full of holes.* جَحَرٌ Worn, rotten (a bone).

جَحَلَ To sift. جَحَلٌ comm. gend. Plur. generic noun, A date-palm; or collectively, Palm-trees. نَحْلَةٌ noun of unity, A (single) Palm-tree.

نَدَّ aor. i. *To flee, run away.* نَدَّ Plur. Like, equal, a match, an image or idol.

نَادِمٌ aor. a. *To be repentant, repent.* part. act. One who repents, a penitent. نَدَاءَةٌ n.a. Repentance.

نَدَىٰ aor. o. *To call.* نَادَىٰ for نَادَىٰ A council. A council.—III. To call to, call upon, invoke, cry aloud; to make a proclamation (with فِي); to call, or invite (with إِلَى or لِ),

as وَإِذَا نَادَيْتُمْ إِلَى آصْلَوَةٍ 5 v. 63, "And when ye call to prayer;" (also with وَنْ), as يُنَادِيَ مَنَادِي وَنْ 50 v. 40, "The crier shall call from a near place;" said to be from Mount Moriah at Jerusalem, whence the angel Gabriel is to make a proclamation to all flesh to come to judgment; the meaning is that it shall be a proclamation to be heard by all; see also 41 v. 44, where the words يُنَادِونَ are interpreted "They shall be (like) those who are called to from afar," i.e. They shall not hear. نَادَى for نَادِي n.a. A cry, act of calling. مُنَادِي for مُنَادِي part. act. One who makes a proclamation, a crier, a preacher.—**نَادَى** VI. To call one to another. نَادَى for نَادِي تَنَادَى D. S. Gr. T. 1, p. 111, n.a. The act of calling one to another; أَلْتَنَادِي 40 v. 34 is for أَلْتَنَادِي the يِ being omitted by poetic license at the end of the verse to preserve the rhyme.

نَذَر aor. o. and i. To vow, devote (with acc. and لِ). نَذَر Plur. نَذَرُ or نَذْرٌ or نَذْرٌ A vow. نَذَرٌ or نَذْرٌ is also plur. of menacing, or warning; نَذَرٌ is also plur. of نَذِيرٌ A warner or preacher.—**نَذَرٌ** IV. To warn, admonish, preach to (with acc. of pers. and بِ, or with إِنْ); to threaten with, give warning of (with double acc.). مُنَذِّرٌ part. act. A preacher, One who warns, admonishes, or threatens. مُنَذَّرٌ part. pass. Warned.

نَزَدَ 1st pers. plur. aor. viii. f. of زَادَ for زَيْدٌ q.v. نَزَع aor. i. To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply (with acc. and وَنْ); to strip off (with acc. and عَنْ). نَازَعٌ part. act. One who plucks out, as وَأَنْشَاعَاتٍ غَرْقاً 79 v. 1, "By (the

angels) who tear out (the souls of the wicked) with violence." نَزَاعٌ adjective of intensity, Plucking forcibly or continuously, D. S. Gr. T. 1, p. 322.—**نَازَعٌ** III. To dispute with any one (with acc.).—**نَازَعٌ** VI. To dispute one with another (with فِي of matter, or with acc. and بَيْنَ); at 52 v. 23 it is used with acc. of thing and فِي of place, and is there to be interpreted "They shall present to one another."

نَزَعٌ aor. a. To slander, sow dissensions (with بَيْنَ); to incite to evil, as at 7 v. 199. نَزَعٌ n.a. An evil suggestion, incitement to evil.

نَزَفَ aor. i. To exhaust (a well); in the Pass. it means to be exhausted or inebriated from drink (with عَنْ).

نَزَلَ aor. i. To descend (with بِ into, or وَنْ from, a place). نَزَلٌ That which is prepared for a guest, entertainment, an abode, a gift. نَزَلَةٌ noun of unity, Literally, One descent; Once, as آنَّ نَزَلَةً أُخْرَى 53 v. 13, "He saw him once again." مَنَازِلٌ (2nd declension) plur. of مَنَازِلٌ A mansion, station, as of the moon at 10 v. 5 and 36 v. 39.—**نَزَلٌ** II. To cause to descend, send down, especially from Heaven (with acc. and بِ, and عَلَى, and وَنْ). نَزِيلٌ n.a. A sending down (from Heaven), a divine revelation, a name given to the Koran as having been sent down from Heaven. مُنَزَّلٌ part. act. One who sends down. مُنَزَّلٌ part. pass. Sent down.—**أَنْزَلَ** IV. To cause to descend, send down, make to come down (with acc. and بِ, and لِ, and إِلَى, and عَلَى, and وَنْ). مُنَزِّلٌ part. act. One who causes to descend, a receiver of guests, one who provides hospitality. مُنَزِّلٌ part. pass. Sent down; At 23 v. 30 مُنَزِّلٌ may

be considered as the noun of time or place of coming down; it is also written مَنْزِلٌ v. *suprà*; in the former case it may be rendered "Cause my descent to be blessed;" in the latter, "Make me to inhabit a blessed abode."—
نَزَّلَ V. To descend gently and gradually (with عَلَى).

نَسَأَ aor. a. *To chide (camels).* نَسِيَّ The putting off a sacred month till a later month. مِنْسَأَةً A staff.

نَسَبَ aor. o. and i. *To make mention of any one's lineage.* نَسَبُ Plur. أَنْسَابُ n.a. Consanguinity; at 25 v. 56 the words نَسَبًا وَصَهْرًا must be taken adverbially as though the phrase were ذَانَسَبَ وَصَهْرًا "Capable of consanguinity and affinity;" meaning perhaps male and female.

نَسَخَ aor. a. To abolish, destroy, abrogate, nullify; *to transcribe or copy.* نَسْخَة A copy or exemplar (of a book).—إِسْتَنْسَخَ X. *To transcribe or copy out.*

نَسَرَ aor. o. and i. *To remove, tear with the beak.* نَسَرٌ n.a. *An eagle or vulture;* Nasr, name of an idol worshipped by the Pagans both before and after the Flood.

نَسَفَ aor. i. To destroy from the foundations, uproot, reduce to powder and scatter abroad, to winnow as chaff. نَسْفٌ n.a. The act of reducing to powder and winnowing, etc.

نَسَكَ aor. o. *To lead a religious life, to sacrifice.* نَسْكٌ n.a. Religious service, a victim for sacrifice. نَاسِكٌ part. act. One who is devoted to religious observances. مَنْسَكٌ A ceremonial. مَنَاسِكٌ (2nd declension) plur. of مَنْسِكٌ Places for sacrifice, rites and ceremonies.

نَسَلَ aor. o. *To beget or bring forth (an animal);*

aor. i. and o. To hasten (with وَنْ). نَسَلٌ n.a. Progeny, stock; at 2 v. 201 it would seem to be understood of the young of flocks and other domestic animals.

نَسَيَّ aor. a. To forget, neglect. نَسِيَّ A forgotten thing. نَسِيَّةً and نَسَوَةً Women; The sing. of these words is wanting, but instead of it the word إِمْرَأَةٌ is employed, see مَرْأَةٌ. مَنْسِيَّ part. pass. Forgotten, neglected, D. S. Gr. T. 1, p. 108.—أَنْسَى IV. To cause to forget (with double acc.); at 2 v. 100 نَسِيَّبَا may be taken to signify "We cause it to be forgotten;" there are also other readings.

نَشَأَ aor. a. *To grow, increase, to be raised up.* نَاشِيَةً The first hour or early portion of the day or night; various interpretations are given of 73 v. 6 where this word occurs; according to one it is the part. act. and agrees with نَفَسًا understood, "The person who rises by night (to prayer); others hold it to be a form of the noun of action, and translate it "To rise by night." نَشَأَةً Production.—نَشَأَ II. To bring up, educate (with acc. and فِي). أَنْشَأَ—فِي IV. To produce, raise, create (with acc. and فِي). فِي إِنشَاءً n.a. Production, creation; 56 v. 34, "Verily we have created them by a (novel or peculiar) creation." مُنْشِئٌ part. act. One who produces. مُنْشَأَةً Plur. مُنْشَأَاتٌ Having lofty sails, or it may be the part. pass. Raised on high (by the waves).

نَشَرَ aor. o. To unfold, spread abroad (with acc. and لِ). نَشَرٌ n.a. A spreading abroad. نَشْرٌ A bringing to life, resurrection, resuscitation (from sleep), as at 25 v. 49. نَشِيرٌ part. act. One who spreads abroad; the words وَلَنْشِيرَاتٍ

٧٧ v. 3 may refer either to the Angels who spread abroad God's decrees, or to the winds which spread rain over the earth ; some again have understood the passage to refer to the verses of the Korân, etc. مُنْشَرٌ part. pass. Spread open.—أَنْشَرٌ part. pass. II. f. Unfolded, expanded.—أَنْشَرٌ IV. To resuscitate (with acc. and بِ); to raise the dead. مُنْشَرٌ part. pass. Raised from the dead.—إِنْشَرٌ VIII. To be spread abroad, disperse themselves (with فِي). مُنْتَشِرٌ part. act. That which spreads itself abroad.

أَنْشَرٌ aor. o. and i. To rise up, to behave ill—a woman towards her husband, or a husband towards his wife. نُشُوزٌ n.a. Ill-conduct or perverseness on the part of a husband or wife towards one another.—أَنْشَرٌ IV. To raise.

أَنْشَطٌ aor. i. To go out from a place, draw up a bucket at one pull. نَشْطٌ n.a. The act of drawing up quickly and easily. تَأْنِيْطٌ part. act. One who draws up easily; the words وَالنَّاْيَطَاتِ which occur at 79 v. 2 are by some referred to the Angels who draw forth the souls of the blessed in a smooth and gentle manner; but as with the commencement of the 77th chapter, the explanations of the whole passage vary greatly, see نَائِيْشُرٌ.

أَنْصَبٌ aor. o. To place, fix, erect, afflict; and فَانَّدَ aor. a. To use diligence, as at 94 v. 7. فَرَغْتَ فَأَنْصَبْ “And when thou hast finished (thy relaxation) be instant (in prayer, or in thanks to God).” نَصْبٌ n.a. Calamity. أَنْصَبٌ n.a. Labour, fatigue. Plur. نَصْبٌ A standard, as at 70 v. 43; a stone used by the Pagan Arabs on which they made sacrifices, as at 5 v. 4; an idol, image, or statue,

as at 5 v. 92. نَصِيبٌ A part, portion. نَاصِبٌ part. act. Labouring, weary.

أَنْصَتٌ aor. i. To be silent.—أَنْصَتٌ IV. Idem.

أَنْصَحٌ aor. a. To admonish, counsel, give good advice, be sincere and faithful (with لِ of pers.). نَاصِحٌ n.a. Counsel, advice. نَاصِحٌ part. act. One who counsels or advises, one who acts as a sincere friend to (with لِ). نَصْوَحٌ True and sincere (repentance).

أَنْصَرٌ aor. o. To aid, assist, succour, protect; to deliver (with acc. and مَنْ يَنْصُرُهُ ; مَنْ 22 v. 41, “And verily God will succour those who aid him,” i.e. his religion; to grant a victory to (with acc. and عَلَى), thus at 9 v. 14, وَيَنْتَصِرُمُ عَلَيْهِمْ “And he will give you the victory over them.” نَصْرٌ n.a. Aid, assistance, victory.

أَنْصَارٌ part. act. Plurs. نَاصِرُونَ and نَاصِرَاتٌ One who aids, etc., a protector. نَاصِرٌ Plur. A helper, defender, protector; the name أَنْصَارٌ “The helpers or allies,” was given as an honorary distinction to those of the inhabitants of Medina who were the first to take part with Mohammad. نَاصَارَى (2nd declension) plur. of نَاصِرٌ A Christian, so called from نَصَارَانْ Nazareth. نَاصَارَى مُنْصُورٌ part. pass. Aided, assisted.—أَنْاصَرٌ VI. To aid one another; at 37 v. 25 is for نَاصِرُونَ نَاصِرَاتٌ D. S. Gr. T. I, p. 221. إِنْصَرٌ VIII. To avenge one's-self, take vengeance (with مَنْ of pers.); to defend one's-self, deliver one's-self. مُنْتَصِرٌ part. act. One who is able to defend himself.

إِسْنَثَرٌ X. To ask assistance of any one (wit' acc. of pers.).

أَنْصَفٌ aor. o. To reach the middle, or take half of anything. نَصْفٌ The half.

نَصَا aor. o. *To seize by the forelock.* نَاصِيَةٌ Plur. نَوَاصِي (2nd declension) A forelock.

نَصَحْ aor. a. *To be ripe, done enough in cooking.*

نَصَحْ aor. a. *To sprinkle with water.* نَسَاجْ Pouring forth copiously and continuously.

نَصَدْ aor. i. *To spread (carpets) one over another.*

نَصِيدْ Piled one over another. مَنْصُودٌ part. pass. Spread over one another, piled up in order; وَطَلْحَ مَنْصُودٍ 56 v. 28, "And the acacia overspread with piles of flowers."

نَصَرْ aor. o. *To endow with brilliancy and beauty, to shine.* نَصَرَةٌ Brightness, resplendence. نَاصِرٌ part. act. Shining.

نَطَحْ aor. a. *To butt at with the horns.* نَطِحَةٌ That which is gored to death. Note. The ة is commonly added to adjectives when changed into nouns substantive by what is called آتَشَفْ D. S. Gr. T. 2, p. 279, note.

نَطَفْ aor. o. and i. *To drop.* نَطْفَةٌ Sperma genitale.

نَطَقْ aor. i. *To speak articulately and clearly, to speak (with عَلَى and بِ), as يَنْطَقُ عَلَيْكُمْ بِالْحَقِّ* 45 v. 28, "It speaks concerning you with truth;" 53 v. 3, "Neither doth he speak of his own will." مَنْطَقٌ n.a. Speech, language, as عَلِمْنَا مَنْطَقَ الْأَطْيَرِ 27 v. 16, "We have been taught the language of birds."—IV. To cause to utter articulate sounds.

نَظَرْ aor. o. *To look, behold (with إِلَى or فِي); to look on, look at (with acc.); to look for, expect (with acc. or with أَنْ), as at 2 v. 206, 38 v. 14, etc.; to see, consider (sometimes with إِلَى), also with عَلَى آذْرَاكُتْ يَنْظُرُونَ; كَيْفَ أَنِي, هَلْ 83 v. 23, "Seated upon couches they shall contemplate (objects of delight);* to wait for

(with acc.), as at 57 v. 13; to regard, as وَلَاهُمْ بَيْنَهُمْ 2 v. 157, "They shall not be regarded," or it may be "Neither shall they be waited for," i.e. time shall not be given them for repentance. نَاظَرٌ n.a. A look. نَاظِرٌ part. act. One who looks at, beholds, observes, or waits for, a spectator. نَظَرَةٌ A single glance. A respite.—أَنْظَرَ IV. To grant one a respite; to put off, as تَنْظُرُونِي فَلَا تَنْظُرُونِ Poeticé for 7 v. 194, "And do not put me off (by any delay)." مَنْظَرٌ part. pass. Respired.—إِنْظَرَ VIII. To expect, wait, await. مُنْتَظِرٌ part. act. One who waits or expects.

نَجَعْ aor. a. and o. *To go quickly (a camel); aor. o. To be very white.* نَعْجَةٌ Plur. نَعَاجْ An ewe sheep.

نَعَسْ aor. a. *To be weak, somnolent.* نَعَسٌ n.a. Drowsiness, sleepiness.

نَعَنْ aor. a. and i. *To call aloud to (with بِ); properly, To call sheep, croak as a raven.*

نَعَلْ aor. a. *To give shoes to any one.* نَعْلٌ fem. A shoe.

نَعَمْ aor. a. o. and i. *To enjoy the comforts and conveniences of life, to be joyful.* نَعَمْ Yea; For the difference between نَعَمْ and بَكَى see بَكَى. نَعَمْ an irregular verb found in the Korân only in the masc. 3rd pers. sing., it is called by grammarians فَعَلْ الْمَدْحُورِ or verb of praise, its meaning is To be excellent, thus يَعْمَلْ أَمَوَانِي 8 v. 41, "He is an excellent master;" it may generally be rendered How excellent! as يَعْمَلْ أَنْشَابَ 18 v. 30, "How excellent a reward!" It is used alike with both sing. and plur., thus قَبِيلَمْ أَمَاهَدُونَ 51 v. 48, Lit. "How excellent (are we) who spread it out;" قَبِيلَمْ أَلْمُجَبِّونَ 37 v. 73, "Verily how excellent—

or gracious,—were those who answered,” i.e. “We returned a gracious answer.” نَعِمًا for نَعْمَةٌ or نَعْمَةٌ يُوَظِّلُكُمْ بِهِ 4 v. 61, “How excellent is the admonition which he gives you;” it is also written نَعِمًا Plur. نَعْمَةٌ Cattle. نَاعِمٌ part. act. Rejoicing, joyful. نَعْمَةٌ Comfort and convenience of life. نَعْمَةٌ Plur. نَعْمَةٌ Grace, kindness, favour, beneficence; this word is sometimes spelt نَعْمَتْ see D. S. Gr. T. 1, p. 276, note. نَعِيمٌ Happiness, delight, pleasure. نَعْمَاءٌ (2nd declension) Grace, favour.—نَعْمَ II. To provide good things for any one (with acc. of pers.).—أَنْعَمَ IV. To be gracious towards (with على of pers.); to confer (benefits) upon (with acc. and على of pers.).

أَنْهَضَ aor. o. and i. *To shake—the head.*—IV.
 To wag the head at any one (with acc. of رَأْسٌ and أَكِي of pers.).

نَفَّاثٌ aor. i. and o. *To blow.* One who blows, as in ۱۱۳ v. ۴, "The women who blow on knots." a kind of incantation.

نَفْسٌ aor. a. *To diffuse an odour, to blow (the wind).*
نَفْسٌ One single breath.

نَفَخَ aor. o. To blow with the mouth, breathe (with
فِي). **نَفْخَةٌ** A single blast.

نَفَّدَ aor. a. To vanish, fail, to be exhausted. **نَفَّاذٌ**
 p.a. A failure, failing.

نَفَدَ aor. o. *To penetrate (as an arrow), to pass beyond or out of (with مِنْ).*

فَرِّ aor. o. and i. *To run away through fright*, to go forth to any business, as to war, at 9 v. 123 (with **فِي**). **فَرِّ** People, a company of men not exceeding ten nor less than three. **فَرِّ** n.a. The act of running away, or being a fugitive; in the Korân it means the act of

flying from the truth. **فَرِّي** A company or number of men taking part with any one, as in war.—**فَرِّي** part. act. X. f. One who takes to flight, fugitive.

To injure by casting an evil eye upon any one. نَكَّسٌ
نَفْسٌ fem. Plur. أَنْفُسٌ A soul, a living soul or person; as in Arabic there are no reflective personal pronouns, their place is partly supplied by the words نَفْسٌ, عَيْنٌ, etc., see D. S. Gr. T. 2, p. 286, *et seq.*; in this sense أَنْفُسُهُمْ and the rest must be translated himself, itself, themselves, etc.; بَعْيَرْ نَفْسٍ 5 v. 35, "Without (his having slain) a soul,"—unless in case of retaliation or as a punishment for murder; نَسَّا when used adverbially, as at 4 v. 8, means willingly, see طَابَ for سَفَرٌ, rt. طَبِّنَ 10 v. 16, "Of my own accord, at my own pleasure."—**Tَنَفَّسٌ** V. To shine (the dawn); أَلْصَبَ 81 v. 18, "By the dawn when it clears away the darkness by its breath."—**تَنَافَّسٌ** VI. To long for, aspire after. مُتَنَافِسٌ part. act. One who longs or aspires after.

نَفَشَ aor. o. *To pick or tease wool; to stray for food by night (with فِي). مُنْتَفَشٌ part. pass. Teased, carded.*

نَفْعٌ aor. a. To be useful to, to profit; to avail (with
عِنْدَ). **نَفْعٌ** n.a. Use, utility, usefulness, profit.
مَنَافِعٌ (2nd declension) plnr. of **نَفْعٌ**. An
advantage, that which is useful or profitable.

نَقَّ *To be saleable; aor. a. and o. To come out of its hole (a jerboa).* **نَقْ** n.a. A hole, properly, in a place from whence there is another exit; the word occurs at 6 v. 35, and the meaning of the passage is as follows, "If thou art able to seek out for thyself a hole, so that thou

mayest enter into the bowels of the earth, etc., and bring them a sign (*then do so*);” the correlative proposition known as the جَوَابُ الشَّرْطِ or answer to the condition being understood; D. S. Gr. T. 2, p. 611. نَفْقَةٌ Expenditure, that which any one expends.—III. To enter into its hole, to which there are generally ten or a dozen entrances (a jerboa), and hence, as it is said, to be a hypocrite in religion, professing to believe first one thing and then another. مَنَافِقٌ n.a. Hypocrisy. مَنَافِقٌ part. act. One who is a hypocrite in religion.—IV. To spend, expend one's substance (with acc. and فِي or مِنْ, also with عَلَى of pers.); this word is frequently used in the Korân to signify to expend one's substance in alms or other good works, and in this sense the accus. is occasionally understood, as at 2 v. 2. مَنْفِقٌ part. act. One who expends his substance in almsgiving and other good works. إِنْفَاقٌ n.a. The act of spending.

نَفْلٌ To give booty. Plur. أَنْفَالٌ Booty, spoils.

نَافِلَةٌ A gift, a work of supererogation, as prayers over and above what are commanded, or a gift over and above what is asked.

نَفَا aor. o. To remove, expel (with مِنْ).

نَقَبٌ aor. o. To dig through (a wall). نَقَبٌ n.a. The act of digging through. نَقِيبٌ A captain or leader.—II. To pass or wander through, to search out (with فِي).

نَفَدَ To liberate.—أَنْشَدَ IV. To set free, deliver (with acc. and مِنْ), إِسْتَنْفَدَ X. To seek to deliver (with acc. and مِنْ).

نَقَرٌ aor. o. To strike; Pass. نَقَرَ To be blown (a trumpet). نَقِيرٌ The groove in a date-stone; نَاقِيرًا In the smallest matter. نَاقُورٌ A trumpet.

نَقْصٌ aor. o. To be deficient, to diminish, lessen; to cause a loss or deficiency as at 50 v. 4, مَا تَنْقَصُ أَرْضُهُمْ “What part of them the earth consumes,” viz. their bodies; to fall short, fail or be wanting in anything (with double acc.), as at 9 v. 4. نَقْصٌ n.a. Loss, diminution. مَنْقُوشٌ part. pass. Diminished.

نَقْصٌ aor. o. and i. To make a crashing noise, to break or violate (a treaty), to untwist, as at 16 v. 94. نَقْصٌ n.a. The act of violating (a covenant).—أَنْقَصَ IV. To wring, as a load from getting loose on the back.

نَقْعٌ aor. a. To soak, raise a sound. نَقْعٌ n.a. Dust rising and floating in the air.

نَقْمٌ To devour; aor. i. To dislike, disapprove; وَمَا نَقْمُوا إِلَّا أَنْ أَعْنَاهُمُ اللَّهُ 9 v. 75, “And their only reason for hating (the plot to destroy Mohammad) was that God had enriched them, etc.;” to reject, take vengeance on (with مِنْ of pers.).—إِنْتَقَمَ VIII. To take vengeance on (with مِنْ of pers.). إِنْتَقَامٌ n.a. Vengeance. مَنْتَقِمٌ part. act. One who takes vengeance, an avenger.

نَكَبٌ aor. o. To turn aside (with عَنْ). مَنَاكِبُ (2nd declension) plur. of مَسْكِبٌ A shoulder, a tract of country.

نَكَلٌ 1st pers. plur. aor. cond. viii. f. of كَانَ for كَلَّ q.v.

نَكَّ aor. o. and i. To untwist (a rope), break (a covenant), violate an oath; used both with and without an accusative. نَكَّاتٌ Plur. نَكَّاتٌ The untwisted strands of a rope.

نَكَحٌ aor. a. and i. To perforate to marry a husband or wife. نَكَاحٌ n.a. Marriage.—أَنْكَحَ IV. To give in marriage (with acc. of pers. given, as

at 24 v. 32, also of pers. to whom given, as at 2 v. 220).—**إِسْتَنْكَحَ** X. To wish to marry.

نَكَدَ aor. o. *To croak with all his might (a raven);* and **نَكَدَ** aor. a. *To be wretched and miserable (life).* **نَكَدَ** Niggardly.

نَكَرَ aor. a. *To be ignorant of, to ignore, disavow,* to feel a repugnance towards. **نَكَرُ** and **نَكَرٌ** Iniquitous, horrible, unknown, unheard of, as at 18 v. 86. **نَكَرٌ** Denial, reprobation, chafage; **نَكَرٌ** 22 v. 43, "How great was the change which I made in their condition;" **نَكَرٌ** is here put Poeticè for **نَكِيرٌ** D. S. Gr. T. 2, p. 497. **أَنْكَرَ** (2nd declension) comp. form, Most disagreeable.—**نَكَرٌ** II. *To transform (a thing) so that it cannot be recognized (with acc. and لِ of pers.).—* **أَنْكَرَ** IV. *To be ignorant of, deny.* **مُنْكِرٌ** part. act. One who knows not, disavows, or denies. **مُنْكِرٌ** part. pass. Unknown, disallowed, unwarrantable, unlawful, the opposite to **مَعْرُوفٌ**, see 3 v. 100; denial, as at 22 v. 71.

نَكَسَ aor. o. *To turn down or upside down, as* **نَكَسَا** **عَلَى رُؤوسِهِمْ** 21 v. 66, *Lit.* "They were turned upside down upon their heads," meaning that they relapsed into idolatry. **نَكَسَ** part. act. One who bends down.—**نَكَسَ** II. *To cause one to bend or bow down.*

نَكَسَ عَلَى عَقَبَيْهِ aor. i. *To fall back, retreat, as* 8 v. 50, *Lit.* "He retreated upon his two heels."

نَكَفَ aor. o. *To endure a shower of rain to the end, to wipe tears from off the face.*—**إِسْتَنَكَفَ** X. *To disdain (with أَنْ or عَنْ).*

نَكَلَ aor. o. and i. *To retire; and* **نَكِيلَ** *To take example.* Plur. **نَكَالٌ** A fetter. **نَكَالٌ** An example, a punishment.—**نَكِيلٌ** n.a. II. f. *The act of punishing or making an example.*

نَمِيمٌ aor. o. and i. *To spread calumnies.* Calumny, slander.

نَمَارِقُ (2nd declension) plur. of **نَمَرْقٌ** A cushion, prop. a pad placed upon a saddle; no verbal root.

نَمَلَ aor. o. *To malign.* **نَمَلٌ** generic noun, Ants. **نَمَلَةٌ** noun of unity, A single ant. **أَنَامِلٌ** (2nd declension) plur. of **أَنَمَلَةٌ** The tips of the fingers.

نَمَحَ aor. a. *To point out the way.* **مَنْهَاجٌ** A clear and open way.

نَهَرَ aor. a. *To cause (a stream) to flow, to repulse, reproach.* **أَنَهَارٌ** plur. of **نَهَرٌ** A river. **نَهَرٌ** A river. **نَهَارٌ** A day from dawn or from sunrise till sunset as opposed to night.

نَهَيَ aor. a. D. S. Gr. T. 1, p. 250, *To forbid, interdict, prohibit, hinder (with acc. or with acc. and عَنْ);* also **نَهَيَ** aor. o. *To be intelligent;* 79 v. 40, "He restrained his soul;" **إِنَّى نَهَيْتُ أَنْ أَعْبُدَ** **نَهَيَ** is also used with **أَنْ**, as **أَنْ** **نَهَيْتُ** 6 v. 56, "I am forbidden to worship," (see **أَنْ**). **نَهَيَ** Understanding. **نَاهِيُّ** for **نَاهِيُّ** part. act. One who forbids.—**تَنَاهَيَ** VI. *To forbid one another (with مَنْ).*—**إِنَّهَيَ** VIII. *To refrain one's-self, to abstain, desist (used occasionally with عَنْ).*

مُنْتَهَى noun of time or place, A fixed term, a terminus or limit; **سِدَرَةً أَمْنَتَهَى** 53 v. 14, "The Lote-tree beyond which there is no passing," see **مُنْتَهَى** for **مُنْتَهَى** part. act. One who desists; Plur. **مُنْتَهَوْنَ** for **مُنْتَهَوْنَ** **مُنْتَهِيُّونَ** D. S. Gr. T. 1, p. 113.

نَهَى aor. o. *To rise with difficulty; to weigh down—a load (with بِ of pers.).*

نَوَاصِي plur. of **نَوَاصِيَّةٍ** rt. **نَوَاصِي** q.v.

نَابَ aor. o. <i>To supply the place of another.</i> —أَنَابَ	نَابَ aor. o. <i>To clean the flesh from fat.</i> نَائِبَةً A she-camel.
IV. To repent and turn to God (with إِلَى). مُنْبِتٌ part. act. One who turns with repentance to God.	نَالَ aor. o. <i>To bestow; and aor. a. for نَوْلَ D. S. Gr. T. I., p. 242, to grant (with acc. of pers. and بِ of thing), see نَالَ for نَيلَ.</i>
نَاحَ aor. o. <i>To lament.</i> نُوحٌ proper name, Noah. نَادَى 3rd pers. plur. pret. pass. of نَادَى iii. f. of نَدَا q.v.	نَامَ aor. o. <i>To win a sleeping match.</i> نُومٌ n.a. Sleep. نَائِمٌ part. act. One who sleeps. مَنَامٌ Time or place of sleeping, a dream.
نَارَ aor. o. <i>To shine.</i> نَارٌ fem. Fire. نُورٌ Light.—مُنْيِرٌ part. act. IV. f. He or that which gives light, enlightening.	نُونٌ The letter ن, a fish; نُونُ آنُونٌ The Lord of the Fish, name of the Prophet Jonah.
نَاسٌ aor. o. <i>To be shaken to and fro (anything hanging).</i> نَاسٌ for أَنَاسٌ Men, people; a collective noun regarded as the plur. of إِنْسَانٌ A man, human being, rt. نَسَّ q.v. It is said to embrace also the Genii and evil spirits, but I can recall no passage in the Korân where it is so employed.	نَوْيٌ aor. i. <i>To intend.</i> نَوْيٌ Intention, a date-stone. نَالَ aor. i. and a. D. S. Gr. T. I., p. 243, To obtain, get (with وَمَنْ); to attain, reach, be acceptable to (with acc. of pers.), as at 22 v. 38; it may occasionally be rendered by the Passive It is given, as بِنَاهِمْ نَصِيبُهُمْ وَمَنْ الْكِتَابِ 7 v. 35, "Their portion (of the good things of this life) shall be given them from (that which is written in) the Book of God's decrees." نَيلٌ n.a. That which any one gets or receives; at 9 v. 121, the only place where it occurs, it must be taken in a bad sense, meaning death, imprisonment, or other injury.
نَاشٌ aor. o. <i>To take, seize.</i> نَاتِشٌ n.a. VI. f. The act of taking or receiving, reception; وَانِي 34 v. 51, "And how should they receive (the faith) from a far distant place?" i.e. beyond the grave.	
نَاصٌ aor. o. <i>To retreat, remain behind, fly.</i> مَنَاصٌ Time or place of retreat.	

; and when preceded by kesra or by ي either quiescent after kesra or jazmated after fatha, ي, an indeclinable affixed personal or possessive pronoun of 3rd pers. sing. masc.; when affixed to a verb or preposition as a personal pronoun it means him or it, and when to a noun as a possessive, his or its; This particle must not be confounded with ي, which is occasionally found at the end of words in case of pause,

and hence called هَادِئَةً لِقَفْبٍ or هَادِئَةً لِقَفْبٍ; see instances in the 69th chapter, at the 19th and some following verses.

هي indeclinable affixed personal or possessive pronoun of 3rd pers. sing. fem. Her, it, its, see هي. هي is likewise an interjection, Lo! behold!; it is occasionally prefixed to other words, as هَاهِنَا written also هَاهَنَا Here, هَاهَنَا or more commonly هَاهِنَا This, and other words, without

apparently adding much to their signification; D. S. Gr. T. 1, pp. 441 and 536. ﴿Take ye! for ﴿هَمْكُ﴾, the ك being changed into hamza; ﴿ه﴾ when thus followed by the affixed pronoun ك has the sense of ﴿خُدْ﴾ Take! the word occurs at 69 v. 19; see D. S. Gr. T. 1, p. 579.

هَانُوا Bring! produce! Some doubt exists as to the derivation of this word; according to De Sacy it stands for the Plur. Imperat. of the iii. f. of أَتَى To come, but it bears a meaning more in conformity with the iv. f. of that verb q.v. See also D. S. Gr. T. 1, p. 256.

هَذِيْنِ oblique fem. dual of هَذَا q.v.

هَارُوت (2nd declension) Hàroot, name of a rebellious angel, see مَازُوت.

وْمٌ تَـهـ see لـهـ.

كَوْنَ aor. i. and o. To fall down, descend, come down (with **وَنْ**); to go down into (with acc.), as at 2 v. 58.

لَبَّا aor. o. *To be raised so as to float in the air (dust).* لَبَّا Dust floating in the air.

هَجَدَ *To sleep, watch.* تَهْجِدُ—V. To watch (with). بـ

هَجَرْ aor. o. To separate one's-self from, break off
an acquaintance with, leave off, abstain from,
quit, leave alone; to rave deliriously, to talk
nonsense. **هَجَرْ** n.a. The act of separating
one's-self from another. **مَهْجُورْ** part. pass.
Spoken in a wild and delirious manner.—
هَاجَرْ III. To migrate (with **إِلَى**, also with **فِي**);
to fly one's country, emigrate, become a refugee
(with **فِي** 16 v. 43,
i.e. **فِي حَقِّ اللَّهِ** “Those who have fled their
country in pursuance of their duty to God, or
for his sake,” so also **سَيِّلَ اللَّهُ** من يهاجر في سبيل الله 4 v. 101, “He who flies his country (walking)

in the path of God's religion." مهاجرٌ part.
 act. One who flies from his country, a refugee ;
 مهاجرٌ Those who fled from Mecca to avoid
 persecution on account of their religion.

 aor. a. To sleep.

د aor. o. *To break, demolish.* **د** n.a. *Demolition; دهش* In utter ruin.

لَمْ **sor.** i. *To overturn.* — **هَدَى** II. *To demolish.*

Ta coo (as a dove). *A Hoopoe.*

هَدَى aor. i. To lead in the right way, direct aright
 (with double acc. or with acc. and لِ or إِلَى);
to follow a right course; هَدَانِي 6 v. 80, "He
 has directed me," for هَدَانِي D. S. Gr. T. 1,
 p. 118, and T. 2, p. 497. هَدَى n.a. A victim
 for sacrifice, an offering. هَدَى n.a. comm.
 gend. A direction, that which indicates the
 right way. هَدِيَّة A gift, offering. هَادِي part.
 act. One who directs, a director, guide. هَادِي
 (2nd declension) comp. form; One who is a
 better guide, or who follows a better direction.
 — إِهْتَدَى VIII. To be directed aright (with لِ
 or إِلَى). مُهَتَّدِل part. act. having like the verb
 a pass. signification, Guided aright, led into
 the right way.

هَذَا or هَذَيْنِ Fem. هَذَانِ Fem. and هَذَانِ Fem. هَذَانِ oblique Fem. هَذَاتِينِ or هَذَاتِينِ Plur. هُوَلَّا This, these; a compound word consisting of the particle هَا Lo! behold! and the demonstrative pronoun ذَا. Note. According to the system of the Arab grammarians all the above words are considered indeclinable nouns, and totally independent of each other, see اَذْكُر.

هَرَبَ aor. o. *To fly, run away.* **هَرْبٌ** n.a. Flight.
هَمْهَمَ *To walk with quick and trembling gait.—*

أَهْرَعَ IV. To make to go hastily (with إِلَى or على).

هَرُونَ (2nd declension) Aaron.

هَرَّ aor. o. To move, shake (with إِلَى of pers. and بِ, as at 19 v. 25).—إِهْتَزَّ VIII. To stir one's-self, to be stirred or set in motion.

هَرَّا aor. a. To break; and هَرَّى aor. a. To mock, ridicule. هَرْزٌ n.a. A mockery, derision, ridicule, jest, laughing-stock.—إِسْتَهْزَأَ X. To mock, scoff, ridicule, laugh any one to scorn (with بِ). هَرَّى part. act. One who scoffs.

هَرَّلَ aor. o. To be thin; and هَرَّلٌ aor. a. To joke. هَرَّلٌ n.a. A joke.

هَرَّمَ aor. i. To squeeze with the hand, to put to flight. هَرَّمُومٌ part. pass. Routed, put to flight.

هَشْ aor. o. and i. To beat down leaves from a tree, as أَهْشَأَ بِهَا عَلَى عَنْمَى 20 v. 19, "By means of it I beat down the leaves (as food) for my cattle."

هَشَّ aor. i. To break, especially anything dry or hollow. هَشِيشٌ Dry sticks or stubble.

هَصَّ aor. i. To break, injure, withhold that which is due; and هَصَّ aor. a. To be thin and graceful.

هَصْ n.a. The withholding of that which is due. هَصِيمٌ Thin and smooth, as the spathe of the Palm when distended with flowers.

هَدَّلَ aor. a. To run forward with the eyes fixed in horror.—مَهْطَعٌ part. act. IV. f. One who hastens with fixed gaze or extended neck.

هَكَدا Thus, a word compounded of the particles هَا Behold, كَ As, and دَا This.

هَلْ particle of interrogation, Whether? Is there? Does he? etc.

هَلْ To appear. أَهْلَةُ plur. of جَلْ A new moon, or according to some the moon during the first

and last two or three nights; at other times the moon is called أَهْلَلْ—قَمَرٌ IV. To invoke the name of God upon an animal in slaughtering it, as وَمَا أَهْلَلْ يَهُ لَعْيَرَ اللَّهُ 2 v. 168, Lit. "That on which invocation has been made to any other than God;" since the only flesh that can be lawfully used for food is that on which at the time of slaughter the words بِاسْمِ اللَّهِ have been pronounced.

هَلْلَعٌ To be very impatient. هَلْلَعٌ Very impatient.

هَلْكَ aor. a. and i. To perish, die, fall; it is sometimes found with عن, as لَيْلَكَ مَنْ هَلْكَ عنْ بَيْنَهُ 8 v. 44, "That he who perishes may

perish in spite of clear evidence;" سُلْطَانِيَّةُ 69 v. 29, "My power has fallen away from me." هَالَّكَ part. act. One who perishes.

هَلْكَةٌ Perdition. هَلْكَةٌ Time or place of destruction.—أَهْلَكَ IV. To destroy, waste, cause to perish (with acc. and بِ). هَلْكَ part. act. One who destroys. هَلْكَةٌ part. pass. Destroyed.

هَلْم Come! bring! an anomalous verb, D. S. Gr. T. 1, p. 546; it is found in the Korân only in the above form; as هَلْم إِلَيْنَا 33 v. 18,

"Come to us;" هَلْم شَهَدَ آدَمَ 6 v. 151, "Bring forward your witnesses."

هَمْ or after kesra, etc. هَمْ see هَمْ an indeclinable pronoun of 3rd pers. masc. plur.; Fem. هَنْ or هَنْ They; Dual هَمَا or هَمَّا They two; when used as an affix after a verb or preposition هَمْ etc. must be rendered Them, and when after a noun, Their. All the above words are properly speaking distinct and indeclinable; D. S. Gr. T. 1, p. 455.

هَمْ aor. o. To ponder anything in the mind, to meditate, think about, design, to be anxious

about (with مار also with ب); to plot against, as وَهَمْتَ كُلُّ أُمَّةٍ بِرَسُولِنَا 40 v. 5, "And every nation has laid plots against their prophet."—
هم IV. To make anxious.

هـما or هـما, see هـم.

همـد aor. o. To be extinguished, lifeless. هـامـد part. act. Barren and lifeless.

همـز aor. i. and o. To impel, pour forth.—مـهـمـز part. act. VII. f. Pouring forth.

همـز aor. i. and o. To squeeze in the hand, to bite. هـمـز comm. genit. A back-biter. هـمـز A slanderer. هـمـزات Evil suggestions of the Devil.

همـس To break, march all night without halting. هـمـس n.a. A shuffling sound, properly, of camels' feet.

همـن no primitive form, To put anything in the girdle called هـيمـان. هـيمـان (2nd declension) proper name, Haman.

همـن or هـن They, them, their; an indeclinable pronoun of the 3rd pers. fem. plur., see هـم.

هـنـا aor. a. o. and i. To anoint a camel with pitch, to be wholesome. هـنـيـا May it be wholesome or profitable, much good may it do you; the accusative or adverbial form of هـنـيـا Whole-some, digestible, as نـكـلـوـهـ هـنـيـا سـرـيـا 4 v. 3, Literally, "Then eat it with easy digestion and wholesomeness," a figurative expression meaning "Take it and make use of it to your profit and advantage."

هـنـالـك There, in that place, composed of هـنـا Here, with the affix لـكـ, in the same way as from the pronoun ذـا is formed the word ذـلـكـ or دـلـكـ, D. S. Gr. T. 1, p. 513.

هـنـا for هـاهـنـا Here, composed of هـا Behold! and هـنـا Here, in this place.

هـوـ هـوـ He, it, an indeclinable personal pronoun of the third pers. sing. masc.

هـادـ aor. o. To return to one's duty (with إـلـى) هـوـ Hood, name of a prophet said to have been sent to the tribe of 'Ad; the Jews, generic noun, same as هـوـ q.v.

هـارـ aor. o. To fall to ruin. هـارـ Weak, infirm, tottering.—إـنـارـ VII. To fall in ruin, tumble to pieces (with بـ).

هـوـهـا These; an indeclinable pronoun used as the plural of هـا, and composed of هـا and هـا, q.v.

هـانـ aor. o. To be light, vile, despicable, quiet. هـونـ n.a. Meekness, quietness, modesty. هـونـ n.a. Contempt, ignominy. هـينـ Light, easy.

هـونـ (2nd declension) comp. form, More or most easy.—أـهـانـ IV. To despise, render contemptible. هـمـيـنـ part. act. That which renders contemptible, ignominious, shameful. هـمـيـنـ part. pass. Despised, rendered contemptible.

هـويـ aor. i. To fall, to stoop as a bird to its prey, also to rise; هـويـ aor. a. To love, desire; وـالـتـجـمـ إـذـا هـويـ 53 v. 1, by some interpreted

"By the stars when they set," and by others فـاجـعـلـ أـفـيـدـةـ مـنـ الـنـاسـ 14 v. 40, "Make the hearts of some men to be well inclined towards them;" to blow away as the wind (with بـ), see 22 v. 32. هـويـ Plur. هـويـ Desire, will, lust, inclination. هـويـ Void. هـاويـ The lowest pit of Hell.—أـهـويـ IV. To overthrow.—إـسـتـبـرـىـ X. To infatuate.

هيـ هيـ She, it, an indeclinable personal pronoun of the 3rd pers. fem. sing.

هـاـ aor. a. and i. To be prepared. هـيـهـةـ Form, figure.—هـيـاـ II. To dispose aright (with acc. and لـ of pers.).

هیت an anomalous verb used with the preposition ل, as ١٢ v. ٢٣, "Come!" It is spelt in a variety of ways, as هیت, هیت, هیت, etc., D. S. Gr. T. 1, p. 546.

هاج aor. i. To be raised or excited, as dust, anger, etc., to wither.

هآل aor. i. To pour out. مهیل Poured out.

هأم aor. i. To be captivated by love, to wander abroad like one distracted (with فی). هیم plur. of هیما A female camel raging with thirst from disease.

هیمن quadriliteral verb, To say Amen! to keep anything safe. مهیمن part. act. That which preserves anything safe (with على), as مهیمنا على ٥ v. ٥٢, "Preserving it (the Scripture) safe from change or corruption;" المهین The Guardian, a name of God.

هیبات an anomalous verb used like هیت with the preposition ل, as ٢٣ v. ٣٨, "Away with that which ye are threatened with;" it is equivalent to بعده, the Preterite being used for the Optative, D. S. Gr. T. 1, p. 545, but there are sundry ways of spelling it.

و

و an inseparable prefixed conjunction, And, also, but, whilst; when meaning together with it is said to govern the accus., thus it is that some at ٢ v. ٣٣ read آسکنْ أنتَ و زوجكَ آجئتهَ "Do thou inhabit the garden together with thy wife;" however the nominative both here and in similar passages would seem to be preferred; و is also used in forms of oaths, and then governs the genitive, as فورت فورت ٥١ v. ٢٣, "Then by the Lord of heaven and earth." For the difference between و and ف see D. S. Gr. T. 1, p. 555.

أمسَرْ وَأثْمِروا see أَمْسَرْ.

وَدَن aor. يُدْن To bury alive. مَوْدَة fem. part. pass. (A damsel) buried alive.

وَال, aor. i. To fly for refuge. مَوْلَى A refuge.

وَبَر aor. i. To stand still; and وَبَر To have much hair or wool. وَبَرْ أَوْبَارْ plur. of وَبَرْ Soft camel's-hair or felt.

وَبَقْ aor. يُبَقْ and وَبَقْ aor. وَبَقْ To perish. مَوْبِقْ

A place of destruction.—**أَوْبَقْ** IV. To destroy, cause to perish.

وَلَل aor. يَلِل To pursue eagerly, pour forth rain in large drops; and وَلَل aor. o. To be heavy and unwholesome, as air, food, etc. وَلَلْ A heavy shower of rain. وَلَلْ Gravity, grievousness, heinousness. وَلَلْ A heavy blow, chastisement.

وَنَد aor. يَنَدْ أَوْتَادْ plur. of نَدْ A stake; فرعون دُوْ أَوْتَادْ ٣٨ v. ١١, "Pharaoh lord of the stakes," either because his kingdom was firmly established, as a tent when secured by stakes and pegs, or because he was in the habit of fastening the hands and feet of his victims to pickets driven into the ground.

وَتَر aor. يَتَرْ To hate, defraud any one of a thing (with double acc.). وَتَرْ n.a. Single; for the meaning of the words وَتَرْ ٩٧ v. ٢, وَتَشْفَعْ ٩٨ v. ٢, see شَفَعْ.

أَوْتَنٌ aor. يَتَنَّ *To injure any one in the وَتْنٍ* or aorta, the large artery which rises from the upper part of the heart.

وَنَاقٌ aor. يَنْقُضُ *To confide or trust in any one.* A bond, that with which anything is tied or bound. وُنْقَى fem. of أَوْنَى comp. form, Very firm. مَوْنِقٌ A compact, bond. وَنَاقٌ مِيَثَاقٌ A covenant, treaty.—III. To enter into a compact or treaty with any one (with acc. of pers. and بِ). IV. To bind, draw tight.

وَنَرٌ Plur. أَوْنَانٌ An idol; the verbal root is not found in the primitive form.

وَجَبٌ aor. يَجِبُ *To be necessary, to fall down dead, as قَادَ وَجَبَتْ جُنُوبُهَا* 22 v. 37, "And when they—*Lit.* their sides—have fallen dead." وَجَدٌ aor. يَجِدُ *To find, perceive.* وَجَدْ n.a. Competence, means, as وَجِدْكُمْ 65 v. 6, "According to your means."

وَجَسٌ *To entertain fear.*—وَجَسٌ IV. To conceive in the mind (with acc. and وَنْ), as وَأَوْجَسَ 11 v. 73, "And he conceived a fear of them."

وَجَفٌ aor. يَجِفُ *To be agitated.* وَجَفٌ part. act. أَوْجَفٌ *Palpitating.*—أَوْجَفٌ IV. To make a horse or camel move briskly with a bounding pace.

وَجَلٌ aor. يَوْجَلُ *To fear.* وَجَلٌ Afraid, smitten with fear.

وَجَةٌ aor. يَجِهُ *To strike in the face.* وَجَةٌ Plur. وَجْهٌ A face, countenance, favour, honour, sake, as لِوَجْهِ اللَّهِ 76 v. 9, "For the sake of God;" a beginning, as وَجَةَ الْهَبَارِ 3 v. 65, "In the early part of the day;" intention, as أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهِمْ 5 v. 107, "That they should bear testimony in accordance with its true meaning or intention;" essence, being,

substance, as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ 28 v. 88, "Everything shall perish except himself," *Lit.* his essence; see D. S. Gr. T. 2, p. 404; so also at 2 v. 106, مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ "who submits himself to God;" إِنْقَلَبَ عَلَى "He turns upon himself;" وَجْهَهُ 22 v. 11, "He becomes a pervert," *Lit.* "He is turned upon himself;" عَلَى وَجْهِهِ may also be rendered "according to his manner or way." وَجْهَهُ A tract. وَجْهَهُ Honourable, held in high repute.—وَجَهٌ II. To turn, direct (with acc. and لِ). V. To proceed (with تَلَقَّاهُ and name of place).

وَحَدٌ aor. يَجِدُ *To be one, alone, unique.* وَحَدْ n.a. Alone; وَحَدَّهُ He or him alone, by himself; This word وَحَدْ when followed by an affixed pronoun is to be regarded as an adverbial expression and indeclinable, D. S. Gr. T. 1, p. 512, and T. 2, p. 291, note. وَاحِدٌ One, single. وَجِيدٌ *Alone.*—وَجِيدٌ n.a. II. f. The worship of one God, belief in the Unity of the Godhead.

وَحَشٌ aor. يَجْحَشُ *To throw away (arms, etc.) in flight.* وَحَشُّ plur. of وَحَشٌ Wild beasts. وَحَى aor. يَجْهَى *To indicate, reveal.* وَحَى n.a. A revelation, as يَأْعِينَا وَحِينَا 11 v. 39, "Under our inspection, and according to our revelation."—أَوْحَى IV. To reveal (with acc. and لِ); or, also with فِي and أَنْ); to make signs (with إِلَى of pers. and أَنْ), thus at 19 v. 12, قَاتَلَهُ أَلَيْهِمْ أَنْ سَخَّرُوا them (as though he would say) praise God;" see أَنْ; to inspire, speak by inspiration or revelation (with إِلَى and أَنْ); to suggest (with acc. and إِلَى), as at 6 v. 112; also with إِلَى of pers. and لِ with subjunctive, as at 6 v. 121.

وَ aor. a. *To love*, desire, wish (with acc. or with لُوْلُوْ, or أَنْأَنْ, or لَوْلَوْ). وَ n.a. Wadd, name of an Idol worshipped originally by the antediluvians, and subsequently by the Pagan Arabs. وَ n.a. Love. وَ وَ Loving. وَ وَ وَ n.a. Love, affection, friendship.—وَ III. To love.

وَدَعَ aor. **يَدْعُ** *To place, leave, used only in the aor.*
 and imperat.; imperat. **لَا تَدْعُ** *Leave alone, per-
 mit, take no notice of.—*
وَدَعَ II. *To leave.—*
وَدَعْ noun of time and place X. f. *A place
 of deposit, as the womb or the grave.*

وَدَقٌ aor. يَدْقُ To drop rain. **وَدَقٌ** n.a. Rain.
وَدَى aor. يَدِى To pay a fine as expiation for man-slaughter. **وَادِى** for وَادِى, and with the article **الْوَادِى** Poetice for الْوَادِى, see D. S. Gr. T. 2, p. 497; Plur. **وَدَيَّةٌ** A valley, channel of a river, a river. **دِيَةٌ** A fine to be paid for manslaughter, as **فَدِيَةٌ مُسْلَمَةٌ** 4 v. 94, "Then let a fine be given."

يَذْرُ aor. وَذَرْ To fall upon, wound; aor. يَذْرَ not used in the preterite; Imperat. نَذْ To leave, let, forsake, let go (with acc. and غَكِي or فِي or with acc. and لِ followed by the aorist subjunctive); it is also used with وَمَنْ as ذَرْنِي وَمَنْ 74 v. 11, "Let me alone with him whom I have created;" ذَرْرَهُ 12 v. 47, "Leave it."

وَرَثَ aor. **بِرَثُ** To be heir to any one (with acc. of pers. or مَنْ); to inherit. **وَارِثٌ** Plur. **وَارِثَةٌ** part. act. One who inherits, an heir. **تِرَاثٌ** and **أَورَثَ** Inheritance.—IV. To constitute one heir of anything, to give for an inheritance (with double acc.).

وَرَدَ aor. يَرِدُ To be present, arrive at, properly, at

water, to drink thereof; to go down into. وَرْدٌ A place of descent, an approach, especially to water for the purpose of drinking, thus 19 v. 89, "And we will drive the wicked into Hell, as cattle are driven to water." وَارِدٌ part. act. One who goes down (with ل); one who goes before a caravan to draw water, one who is present at. وَرَدَةٌ fem. of وَرْدٌ A rose, rosy. وَرِيدٌ The jugular vein. مَوْرُودٌ part. pass. Descended into, arrived at.—أَوْرَنْ IV. To lead one into (with double acc.).

(with double accus.).

aor. يَقْتَلُونَ *To put forth leaves.* وَرَقٌ collective noun, Leaves. وَرْقَةٌ A single leaf. وَرَقٌ Money.

aor. يَرِيُونَ *To eat away the interior of the body (matter).* وَرَاءٌ *That which is behind.* وَرَاءٌ Behind, before, beyond, beside or except is never found in the Korân without a complement either expressed or understood, see D. S. Gr. T. 2, p. 152; 4 v. 28, "Whatever is beside this," or "all with this exception;" 45 v. 9, may be rendered either "Before them," or "behind them."—**أَوْرَى**—**أَوْرَى** III. To hide (with acc. and عَنْ) IV. To strike fire. مُورِيَةً fem. part. act. One who strikes fire.—**تَوَارِى** VI. To be hidden, hide one's-self (with بِ or مِنْ); at 38 v. 31 the word تَوَارَتْ is used with an ellipse of the nominative, أَلْشَمْسَى being understood; D. S. Gr. T. 2, p. 451.

وَزْرٌ aor. بَيْرُ. To bear, carry (a burthen). Plur. وَزْرٌ
وَزَارٌ n.a. A burthen, heavy weight, load ; at
 47 v. 5 it means "Arms, or other burthens
 imposed by war." وَزَرٌ An inaccessible moun-
 tain, and hence a place of refuge. وَازَرٌ part. وَازَرٌ

act. One who bears a burthen. *جیز*, A counsellor or minister who bears the burthen of state, commonly spelt and pronounced Vizier.

state, commonly spelt and pronounced Vizier.
وَزْعٌ aor. **بَرِّعَ** To keep back, keep (men) in their ranks while marching.—**أَزْعَجَ** IV. To incite, put into the mind, instigate, inspire (with acc. and **فِي**).

aor. زِنْ, Imperat. زِنْ To weigh (with بِ) ; to weigh out for any one (with acc. of pers.).
 n.a. وزَنْ A weighing, weight. مُوزَّونَ part. pass. Evenly and equally balanced, that which has its weights evenly adjusted. مِيزَانٌ Plur. موازِينٌ (2nd declension) A balance; at 101 vv. 5 and 6 مَوَازِينَ may be rendered "The measure of his good works."

nor. سُبْطٍ To be in the midst, penetrate into the midst of. وَسْطٌ The middle, middle; اُوْسَطٌ 2 v. 107 must, according to the commentators, be rendered "A nation who have hit the golden mean or *juste milieu*." اُوْسَطٌ Fem. comp. form, The middle, the more worthy, as at 68 v. 28; وَمِنْ اُوْسَطِ مَا تَعْمَلُونَ 5 v. 91, "Of the middling or ordinary kind of food which ye provide for your families."

aor. يَسْعَ To be ample, to take in, embrace, comprehend. يُسْعِ Means, ability to perform a thing. يَسِيعٌ One who or that which is ample, extensive, one who comprehends; as an attribute of God it means the Omnipresent or Omniscient, He whose mercy is over all his works. مُرْبِعٌ n.a. Plenty, opulence.—مُوْسِعٌ part. act. IV. f. One who enlarges, or makes of large extent, one who is in easy circumstances.

وَاسِلٌ *Devout, religious.* وَسِلَةٌ *Close proximity;*
no verbal root in the primitive form.

مُتَوَسِّمٌ—^{مُتَوَسِّمٌ} acr. يَسِمُ To brand (with acc. and part. act. V. f. One who knows a thing by its outward signs, intelligent.

وَسِنْ aor. **يُوَسِّنُ** To be buried in sleep. **سِنَة** Sleep, slumber, drowsiness.

وَسَوْسَ quadrilateral; aor. يُوْسِوْسُ To whisper evil, make evil suggestions (with بِ إِلَى, لِ or لِ pers. or with فِي). **أَلْوَسَاسُ** The Tempter, Satan.

وَشَيْهٌ aor. يَشِيُّ To paint cloth. An admixture
of colour (in an animal); thus ۱۲ v.
۶۶ means "She is of a whole colour."

وَاعِدٌ part. *To be perpetual.* **وَاصِبٌ** act. *Lasting ; For ever.*

وَصَدٌ aor. يَصُدُّ To weave. **وَصِيدٌ** A threshold.
وَصَفٌ aor. يَصُفُّ To describe, assert. **وَصَفٌّ** n.a.
Description, act of attributing or ascribing.

aor. يَصْلُ وَصَلٌ To join; to come to, arrive at, reach, attain unto (with إِلَى). وَسِيلَةٌ Wāseela, a she camel or ewe, concerning which the Pagan Arabs were wont to observe certain superstitions in honour of their idols; see Sale's Koran, Preliminary Discourse, p. 172.—وصل II. To cause to reach (with acc. and) of pers.).

وَصِيَّةٌ A mandate, command, testament, legacy; the accusative at 2 v. 241 and 4 v. 16 must be regarded as an elliptical expression equivalent to هَذَا وَصِيَّةٌ "This is a Law," D. S. Gr. T. 2, p. 83; 4 v. 12, "After (the payment of) any legacy which he may have bequeathed."—**وَصِيَّ** II. To enjoin, command (with acc. of pers. and ب, or with acc. and

(أ). تَوْصِيَةً n.a. A testamentary disposition—of property.—أوصى IV. To order, command (with acc. of pers. and بِ or فِي); to bequeath (with بِ). مُوصَى for مُوصَى part. act. A testator.—تَوَاصَى VI. To give one another a command, to enjoin or recommend to one another (with بِ).

وَضَعَ aor. يَفْسَحُ To put, place, lay down, lay aside, fix, bring forth a child; to put off, remove (with acc. and عَنْ); to appoint (with لِ); 18 v. 47, "And the Book (of the account of each man's actions) shall be put (into his hands); " at 39 v. 69 these words would seem rather to refer to the Book of God's decrees, which "shall be laid open" on the day of Judgment. مواضع (2nd declension) plur. of مواضع A place; at 4 v. 48 مواضع may be rendered "The true meanings (of words)." أوضاع part. pass. Placed.—وَضَعَ IV. To drive (a camel) quickly, as لا وضعوا خَلَّا لَكُمْ 9 v. 47, "And they would have driven about your camels,"—worrying them by constantly passing in and out among them.

وَقَسَنَ aor. يَضْنُ To plait or fold a thing with one part over another. مَوْضُونَ part. pass. Interwoven (with gold and precious stones).

وَطَرَ aor. يَطَرُ To tread, trample on, as at 48 v. 25; on referring to this passage the reader will observe a notable instance of the ellipse of the correlative proposition or جواب الشرط after لَوْا, D. S. Gr. T. 2, p. 420; the hiatus is supplied by Beidawee as follows, لَمَّا كَفَ أَيْدِيكُمْ عَنْهُمْ، see v. 24. طَرٌ, n.a. properly, The act of trampling on; at 73 v. 6 the words أَشَدُ طَرًا may perhaps be translated "More capable of, or fitted for earnest devotion," or "for keeping

down all impure and unbecoming thoughts." مَوْطَى A step.—وطَرٌ III. To make to agree, or render equal—in number, etc.

وَطَرٌ A thing necessary to be done; no verbal root. aor. يَطَرُ To remain in a place. مواطن (2nd declension) plur. of مَوْطَنٌ A battle-field.

وَعَدَ aor. يَعْدُ To predict, promise, threaten (with double acc. or with acc. of pers. and لِ followed by energetic aorist, also with acc. of pers. and أَنْ); to make any one a promise (with acc. of pers.). وَعَدٌ n.a. A promise, threat, prediction; وَعَدَ اللَّهُ حَقًا 4 v. 121, The ellipse is thus explained by Beidawee, وَعَدَهُ وَعَدَهُ وَحْتَ ذِلِكَ حَقًا, see D. S. Gr. T. 2, p. 85.

وَعِيدَ Threatening, a threat. وَعِيدٌ, or وَعِيدَ مِيعَادٌ A promise; time or place of the appointment of a prediction, promise, or threat; an appointment for a meeting. وَعِيدٌ

Predicted, promised.—وَاعِدٌ III. To appoint a fixed time or place for any one (with double acc.); to plight faith to any one (with acc. of pers.). توَاعِدٌ VI. To make a mutual appointment.

وَعَظَ aor. يَعْظُ Imperat. عَظٌ To warn, admonish (with acc. of pers. and بِ of thing, or with أَنْ meaning Lest or that not); to advise (with acc. of pers., بِ, of thing, and أَنْ that). وَاعِظٌ part. act. One who warns. مَوْعِظَةٌ A warning, an admonition.

وَعَى aor. يَعْيَ To collect, retain in the memory. أَوْعِيَةٌ Plur. وَعَى A locker, box, vessel or bag, where anything is stowed away. وَاعِيَةٌ fem. part. act. That which retains in the memory.

وَعَى IV. To be miserly, to secrete or hoard—properly, in عَيَّةٍ; at 84 v. 23 it means to "secrete in the breast."

وَنَدٌ aor. يَعْدُ To come, as an ambassador into the presence of a king. نَدٌ n.a. The act of coming into the presence of Royalty.

وَفَرٌ aor. يَفِرُ To be plentiful. مَوْفُورٌ part. pass. Full, ample.

وَفَضٌ aor. يَيْفَضُ To run.—**أَوْفَضٌ** IV. To hasten (with إِلَى).

وَفَقٌ aor. يَيْفَقُ To find a thing to be fitting.—**وَفَقٌ** II. To cause an agreement or reconciliation between two parties (with بَيْنَ). تَوْفِيقٌ n.a. Reconciliation, success; prosperity, accomplishment of one's wishes.—**وَفَاقٌ** n.a. III. f. The act of suiting, becoming; فَاتَّا 78 جَزَاءً وَفَاتَّا v. 26, for دَأْ وَفَاقِي "A fitting reward."

وَفَقٌ aor. يَبْقَى To perform a promise. أَوْفَى for وَفَقٌ comp. form, Most complete or perfect, more strict in the performance of a covenant.—**وَفَقٌ** II. To fulfil an engagement, pay or repay (a debt) in full (with double acc.); to recompense fully for anything (with إِلَى of pers. and acc. of thing, or with double acc.); thus, 11 v. 11 وَإِنْ كَلَّ لَمَّا لَيْقَتْهُمْ رَسَكَ أَعْمَالَهُمْ "And indeed unto every one thy Lord will surely give the full reward of his works;" there are several ways of explaining the pleonasms with which this sentence appears to be encumbered; according to one لَمَّا should be spelt لَمَّا meaning جَمِيعًا, see also D. S. Gr. T. 1, p. 540, note. مَوْفِقٌ for مَوْفٌ part. act. One who pays in full.—**أَوْفَى** IV. To fulfil or perform—a covenant—(with acc. or with بِ); to give full measure (with acc. and لِ of pers.). مَوْفِقٌ for مَوْفٌ part. act. One who fulfills (his covenant).—**تَوْفِيٌ** V. To receive or take to one's-self, as God receives the soul of

one who dies; to take the life of any one (with acc.); In the Passive, To be received by God, an euphemism for to die. مُتَوَفٌ for مُتَوَفِّ part. act. He who receives the soul, or takes away the life.—**إِسْتَرْفَى** X. To take full measure, demand full payment.

وَقَبٌ aor. يَقْبَلُ To enter, to overspread,—as darkness,—to be eclipsed (the moon).

وَقَتٌ To appoint a fixed time. وَقَتٌ n.a. Time; لَوْقَتِهَا 7 v. 186, "To define its fixed time." مَوَاقِيتُ Plur. وِيقَاتٌ A fixed or stated time or period, time or place of appointment. مَوْفُوتٌ part. pass. That of which the time is defined.

وَقَدٌ aor. يَقْدُدُ To burn. وَقُودٌ Fuel.—**أَوْتَدٌ** IV. To set fire to, kindle (with acc. and لِ or مِنْ); also with وَمِمَّا يُقْدُونَ عَلَيْهِ فِي آلَنَارٍ... زَدَ عَلَى thus 13 v. 18, "And from that (ore) which they ignite in the fire . . . there comes a scum like unto it," i.e. like froth. مُوَقَّدٌ part. pass. Kindled.—**إِسْتَوْقَدٌ** X. To light (a fire).

وَقَدٌ aor. يَقْدُدُ To strike violently, beat to death. مَوْقُودٌ part. pass. Killed by a blow from a club.

وَقَرٌ aor. يَقْرَرُ To weigh down, make deaf; to sit quiet (with قَرَنْ فِي); Sit quiet! fem. plur. imperat.; see قَرَرٌ. وَقَرٌ n.a. Deafness. وَقَارٌ A heavy burthen. وَقَارٌ Kindness and long-suffering.—**وَقَرٌ** II. To revere.

وَقَعٌ aor. يَقْعُدُ To fall, befall, fall upon (with عَلَى and مِنْ); to be incumbent upon (with عَلَى); to come to pass, to be confirmed, as at 7 v. 115; to fall down into (with لِ). وَاقِعٌ part. act. Falling upon (with بِ or لِ of pers.); that which comes to pass; أَلْوَاقِعَةُ That which will surely come to pass, the inevitable Day of

Judgment. وَقْعَةٌ noun of unity, A coming to | حكْمٌ aor. يَكُدُّ To stand still.—n.a. II. f. Con-
pass. مَوَاقِعٌ (2nd declension) plur. of مَوْقَعٌ firmation, ratification.

The time or place of falling.—مَوَاقِعٌ part. act.

III. f. One who falls into (with acc.).—أَوْقَعَنْ

IV. To bring about, excite—enmity—(with بَيْنَ).

فَقَفْ aor. يَقْفَ Imperat. To stand, make to stand, as 37 v. 24, "And make them to stand (before the Judgment seat of God); " so also with عَلَى at 6 v. 30. مَوْقُوفٌ part. pass. Made to stand (with عِنْدَ).

فَقَى aor. يَقْقَى Imperat. To keep, preserve; to defend, keep one safe from (with double acc.).

وَاقِيٌّ part. act. One who keeps safe, a defender, protector. تَقْنِي Devout, see تَقْنَى.

تَقْنَى Fear, and تَقْوَى (2nd declension) Fear of God, reverence, piety, are irregular nouns of action (D. S. Gr. T. 1, p. 293) thought by some to be derived from the viii. f., see تَقْنَى; the words 47 v. 19 are by some explained, "And he shall show them what to fear or avoid;" by others, "He will give them (the reward of) their piety."—VIII.

To take heed to one's-self, to fear; also to fear God, to be devout. يَتَقْهُى is found in some copies for يَتَقْنَى at 24 v. 51, but this must be regarded as a license; some read يَتَقْنَى, D. S. Gr. T. 1, p. 252; فَاتَّقُونَ 2 v. 38 before a pause, for فَاتَّقُونَ "Fear me!" D. S. Gr. T. 2, p. 497. مُتَقْنَونَ part. act. One who fears God, devout.

تَوْكِيدٌ V. To lean (with دَرْجًا).

VIII. To recline (with عَلَى). مُتَكَبِّرٌ (عَلَى).—

part. act. Reclining (with فِي and عَلَى). مُتَكَبِّرٌ

A place where any one reclines, a day couch or "Triclinium," and hence a banquet.

وَكَرْ aor. يَكَرْ To strike with the fist.

وَكَلْ aor. يَكَلْ To commit anything into another's keeping.

وَكِيلٌ One who takes care of anything for another, the guardian of one's interests, a patron, administrator, disposer of affairs, the witness to a bargain; وَكَفَى بِاللهِ 4 v. 83, "And God is all sufficient as a guardian," see بِ—II. To appoint one keeper or guardian over, or entrust one with the care of anything (with acc. of pers. and بِ of thing).—V. To put trust in any one, and especially in God (with عَلَى). مُتَوَكِّلٌ part. act. One who puts his trust in another.

وَلَكْ aor. يَلَكْ To diminish, defraud one of anything (with acc. of pers. and thing).

وَلَجْ aor. يَلَجْ An intimate friend.—أَوْجٌ IV. To cause to enter (with acc. and فِي).

وَلَدْ aor. يَلَدْ To bring forth, or beget offspring; Pass. وُلَدْ sing. and plur.

Issue, offspring, a child, a son; Plur. أَوْلَادٌ Children. وَالَّدُ part. act. One who begets, a parent, a father, and وَالِدَةُ A mother; Dual

آلُو الَّدَانِ The parents, father and mother; 14 v. 42, "And to both my parents;"

D. S. Gr. T. 1, p. 459. Plur. وَلَدَانٌ A child, youth. مَوْلُودٌ part. pass. One who is born, a child; مَوْلُودٌ لَهُ One to whom a child

is born, a father.

وَلَى aor. يَلَى To be very near to any one, either as kindred or neighbours (with acc.). وَالِى for

وَالِى part. act. One who guards over the public safety. أَوْلَادٌ Plur. وَلَادٌ (2nd declension)

Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 لَيْلَةً would seem to have nearly the same meaning as وَكِيلَةٌ q.v.; at 27 v. 50 it refers to the avenger of blood, who, as mentioned at 17 v. 35, is to be the heir or next of kin; at 19 v. 5، لَيْلَةً may be rendered "Heir apparent," or "next of kin," so also at 8 v. 73; the passage at 17 v. 111 is explained under the word دُلْلٌ q.v. لَيْلَةٌ, n.a. Help, the act of taking as a friend, or appointing as heir, as مَا لَكُمْ وَنَّ وَلَيْتُمْ وَنَّ شَيْءٌ 8 v. 73, where the meaning would seem to be, "It is in no wise right for you to appoint them as your heirs." أَوْلَى for أَوْلَى (2nd declension); Dual اُولَيَان comp. form, Nearer, more or most near of kin, more worthy, more proper, nearest (with بِ and لِ), see iv. f. مَوْلَى Plur. مَوَالِي (2nd declension) A lord, companion, protector, a patron or client; a master or servant; at 44 v. 41 it is found with both these meanings, or it may in both instances be rendered partner; one nearly related by blood, as at 4 v. 37, or a nephew, as at 19 v. 5; هيَ مَوَلَّكُمْ 57 v. 14, "It is the proper place for you," or "a place nigh unto you," مَوْلَى being here considered as a noun of place, D. S. Gr. T. 1, p. 302.—
ولی II. To retreat, turn the back (with إِلَى or وَنَّ, or with the words عَلَى أَدْبَارِهِمْ لِأَدْبَارِ) or وَنَّ; it is sometimes found with a double acc., thus وَنَّ وَنَّ 8 v. 16, "And he who turns his back unto them on that day;" to cause to turn towards (with double acc.); to turn away (with acc. and عَنْ); to turn—one's face—towards (with double acc.); to set one over, or give one authority over (with double

acc.); نُولِهِ مَا تَوَلَّ 4 v. 115, "We will put it into his power to follow the bent of his inclination." مُوَلِّ for مَوْلَى part. act. He who causes one to turn towards a thing; thus، هُوَ مُوَلِّهَا 2 v. 143, "It is He—God—who turns (them) towards it;" the other acc. كُنْ أَوْلَى كَثَرٌ لَكَ 75 v. 34, "Every nation," being understood.—أَوْلَى IV. To cause to draw nigh; Lit. "May He—God—cause (evil) to draw nigh unto thee," or "May it—evil—draw nigh unto thee," the preterite being here used for the optative; D. S. Gr. T. 1, p. 169.—
V. To turn back, turn one's back; to retire (with إِلَى); to turn away (with عَنْ); to adopt or choose any one—as a friend—(with acc. of pers.), as at 5 v. 61; to take upon one's-self, as وَأَذْدِي تَوَلَّ كَبِرَ 24 v. 11, "And he who hath taken upon himself to aggravate it;" to be put in authority, as at 47 v. 24; Instances are not uncommon in which the تَ of the second person aorist is omitted, as تَوَلَّا for تَوَلُوا 11 v. 3, see D. S. Gr. T. 1, p. 221.

كَانَ And verily he shall be, see وَلِيكُونَا.

فَيَنْسَى To be slack or negligent (with فِي). وَتَنْ

هَبَ aor. يَهَبُ Imperat. هَبَ To give, bestow; to restore, as at 33 v. 42 (with acc. and لِ).

آلَوْهَمَابُ وَهَابُ A free and liberal giver; An epithet of the Deity.

وَهَجَ aor. يَهَجُ Brightly burning.

وَهَنَ aor. يَهَنُ To be weak, faint, infirm, languid, remiss (with فِي).

وَهَنْ Weakness, faintness; 31 v. 13, "With weakness upon weakness."

أَوْدَنْ (2nd declension) comp. form, Weakest.—مُوَهَّنْ part. act. IV. f. One who makes weak.

اور وَهَىٰ aor. تَرَىٰ To be torn. وَاهِيٰ Fem. part. act. Torn, rent.

وَى an interjection regarded by some as an abbreviation of وَيْلٌ q.v.; it takes the affix كُ of the second person, and may then be translated Woe unto thee! In some copies we find وَيْكَانُ وَيْكَانُ اَنْ as one word, in which case it may be considered as composed of the interjection وَى Oh! or Ah! and كَانُ As if; according to some وَيْكَانُ اَعْلَمُ Know, an interpretation is equivalent to

which it may well bear at 28 v. 82, where it occurs; see D. S. Gr. T. 1, p. 580.

وَيْلٌ A great misfortune, woe; no verbal root; this word is commonly employed as an interjection with لِ, as فَوَيْلُ لَهُمْ 2 v. 73, "Then woe to them," or with an affixed pronoun as وَيْلَكُ اَنْ 46 v. 16, "(They say) Alas for thee! Believe." (وَيْلَتِي) شame, as وَيْلَهُ (for) يَا وَيْلَتِي (for) شame, as وَيْلَهُ 11 v. 75, "Alas my shame!" D. S. Gr. T. 2, p. 90, note.

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اَنْ affix of the first person singular, Me, my, frequently spelt and pronounced اَنْ ; when affixed to a verb it is written اَنْتِي ; it is not unfrequently omitted as رَبْ for رَبِّ for اِتَّقُونِي etc., D. S. Gr. T. 1, p. 457 et seq.

اَيْ O! a vocative particle governing the nominative and accus. cases, D. S. Gr. T. 2, p. 89.
اَنْتَلَىٰ see viii. f. of اَيْ.

اَيَّاً (2nd declension) Gog, name of a tribe of barbarians near the Caspian Sea, v. مَاجُوحٌ. اَسْتِيَّاسُ aor. بَيْسَسُ, D. S. Gr. T. 1, p. 240, To despair (with وَنْ); at 13 v. 30 it is used with اَنْ, and is there generally understood to mean to know. يُوسُ Despairing, desperate.— اِسْتِيَّاسُ X. To reject all hope, despair (with وَنْ).

اَيَّافُوتُ collective noun, Rubies; a word of Persian origin.

اَنْتَنَ aor. cond. of اَنْ q.v.

بَيْسَسُ aor. بَيْسَسُ n.a. Dryness, dry. بَيْسَسُ part. act. That which is dry or withered.

اَخْذُ aor. viii. f. of اَخْذُ q.v.

يَعْدَ aor. cond. v. f. of اَعْدَ q.v.

يَتَفَقَّدُ aor. v. f. of اَتَفَقَّدَ for فَيَتَفَقَّدُ q.v.

يَتَمَّ and يَتَمِّ aor. To be an orphan. يَتَمِّ Plur. يَتَمَّ (2nd declension) An orphan.

يَتَمَّونَ see تَمَّةٌ يَتَمَّونَ

يَثْرَبُ (2nd declension) Yathreb, the original name of Medina.

بَحْمُومُ Black smoke, said to be derived from حَمْ q.v.

يَدَىٰ see دَيْدَىٰ

بَدَبَرُ aor. v. f. of دَبَرَ q.v.

يَدَنِينَ 3rd pers. fem. plur. aor. iv. f. of دَنَّا q.v.

يَدَىٰ To touch or injure in the hand. يَدَىٰ for يَدَىٰ n.a. feminine, A hand; Dual يَدَانِ, oblique يَدَيْنِ, and when in connexion with a complement يَدَىٰ and يَدَىٰ for أَيْدِي D. S. Gr. T. 1, p. 111; the phrase عن يَدِهِ 9 v. 29 admits of divers interpretations; according to one it means that payment should be made by the hand of the parties themselves without the intervention of a third person; or it may

mean willingly, or by a ready money payment, or in token of subjection; Before him, in his presence; *Lit.* between his two hands; أَوْلَى الْأَيْدِي وَالْأَبْصَارُ 38 v. 45, "Men of power and prudence," *Lit.* "Gifted with hands and eyes;" 7 سُقْطٌ فِي أَيْدِيهِمْ v. 148, an idiomatic expression meaning "They repented bitterly;" the idea seems to be that they bit their fingers in grief and contrition, but it is rather hinted at than expressed; see سَقَطٌ.

يَذَرُ aor. of وَذَرَ q.v.

يَرِدُ aor. cond. iv. f. of رَأَدَ q.v.

يَسَّ Yâ seen, initial letters of the 36th chapter, see آتَم.

يَسِيرُ aor. يَسِيرُ To play at dice, to be easy. يَسِيرُ n.a. Facility, ease, that which is easy. Small, easy; يَسِيرًا 33 v. 14, A little while. يَسِيرٌ (2nd declension) Prosperity; it may also be the fem. of the comp. form, More or most easy; يَسِيرٌ 87 v. 8, "And we will facilitate for thee—or prepare thee for—the easiest (way in matters of faith)," or "the way of happiness." مَيْسُورٌ Drawing lots. مَيْسُورٌ part. pass. Facilitated; قَوْلًا مَيْسُورًا 17 v. 30, "A kind word." مَيْسَرَةً A time of ease or convenience. يَسِيرٌ II. To facilitate, make easy (with acc. and لِ or بِ, or with double acc.); to second any one or help one forward (with acc. of pers. and لِ). يَسِيرٌ V. To be easy.—إِسْتِيْسِرٌ—X. To be easy.

يَسَّ (2nd declension) and with the article إِلِيْسَعْ أَلِيْسَعْ Elisha.

يَسِفُونَ 3rd pers. masc. plur. aor. of وَصَفَ q.v.

يَطْمَنُ see يَطْمَئِنُ

يَعْقُوبُ (2nd declension) Jacob.

يَعْقُوبُ (2nd declension) Ya'ook, name of an Idol worshipped originally before the Flood, and afterwards by the Pagan Arabs.

غَابَ يَعْتَبَ for غَابَ see يَعْتَبَ.

يَعْوَثُ Yaghooth, name of an Idol of the Pagan Arabs, see يَعْوَثُ.

غَوَى يَعْوَى see غَوَى.

قَطْنَ يَقْطَنُ A gourd, probably derived from To inhabit.

يَقْظَنَ aor. a.; also يَقْظَنَ To be vigilant. أَيْقَاظٌ plur. of يَقْظَنَ Watchful, awake.

يَقْيَنَ aor. a. To be certain. يَقْيَنٌ Certain, a certainty, that which is certain, as death at 15 v. 99, and 74 v. 48; يَقِينًا Surely, of a certainty.—أَيْقَنَ IV. aor. يُوقَنُ To know for certain, firmly believe, feel a certainty about (with بِ); to form a right judgment. مُوْقَنٌ part. act. One who believes firmly, or forms a right judgment.—إِسْتِيقَنَ X. To believe firmly. مُسْتَقِنٌ part. act. One who is firmly assured.

كَانَ يَكُتَّ see كَانَ.

لَوْ يَلْوَنَ or يَلْوَنَ see لَوْ.

يَمَّ pass. for يُبَيِّمَ; no active voice, To be thrown into the sea. يَمَّ A sea, flood; a river, as at 20 v.

تَيْمَ V. To aim at getting for one's-self, choose for one's-self.

يَمِنَ aor. يَمِنُ To place (a corpse) on its right side in the grave. أَيْمَانٌ Plur. يَمِنٌ fem. The right hand, an oath, power; عَنْ أَلِيمِينَ 37 v. 28, *Lit.* "From the right hand," meaning with a good omen, or with force, or with an oath, etc. أَيْمَنٌ (2nd declension) The right (hand). مَيْمَنَةً The right hand.

يَنْبَوْعٌ plur. of يَنْبَوْعٌ A fountain, rt. نَبَعَ q.v.

يَنْعَ aor. *To be ripe.* يَنْعَ n.a. Ripeness, the act of coming to maturity.

يَهُودَ generic noun, Jews. يَهُودِي Of the Jewish nation.

يُوتَى aor. iv. f. of أَتَى q.v.

يَوْدَ aor. of أَوَّد for أَوَّد q.v.

يُوقَ aor. conditional ii. f. of أَدَى q.v.

يَوْدِينَ 3rd pers. fem. plur. aor. pass. iv. f. of أَنْدَى q.v.

يَسَّ see يَسَّ.

يُوسَفُ (2nd declension) Joseph.

يُوعُونَ 3rd pers. plur. aor. iv. f. of وَعَى q.v.

يُوقَنَ 3rd pers. plur. aor. iv. f. of يَقَنَ q.v.

يَوْمَ aor. يَوْمٌ *To be or exist for a day.* يَوْمٌ Plur.

أَيَامٌ A day, the civil day of 24 hours; a day of battle, thus at 45 v. 13, where the words

أَيَامَ اللَّهِ mean those days when it might please God to bestow victory on the Moslems;

يَوْمَ On that day, on a certain day; **آلَيَوْمَ** To-day, on this day.

يَوْمَيْذَ Then, on that day, a word composed of إِنْ and يَوْمَ or إِنْ إِنْ يَوْمَ D. S. Gr.

T. 1, p. 521.

يُونَسُ (2nd declension) Jonah.

FINIS.

E R R A T A.

PAGE COL. LINE

9 2 23 for **أَلْقَرِي** *read* **أَلْقَرِي**.

13 1 24 for **ذُو** *read* **ذُو**.

23 2 19 for **أَلْف** *read* **أَلْف**.

25 1 6 lines from bottom for *teschdeed* *read* *teshdeed*.

28 2 12 for **جَلَبَ** *read* **جَلَبَ**.

70 2 21 for *Schechinah* *read* *Shechinah*.

PAGE COL. LINE

91 2 5 lines from bottom *for Those who purify, etc., read* One who purifies himself, or is clean, pure.

107 1 7 *for o. and i. read a.*

112 1 last line but one **فِيمَ** should come after **فَالَّ** p. 113.

139 1 8 *for plur. of مُخَارَقَةٍ*, rt. *read part. act. iii. f. of.*

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